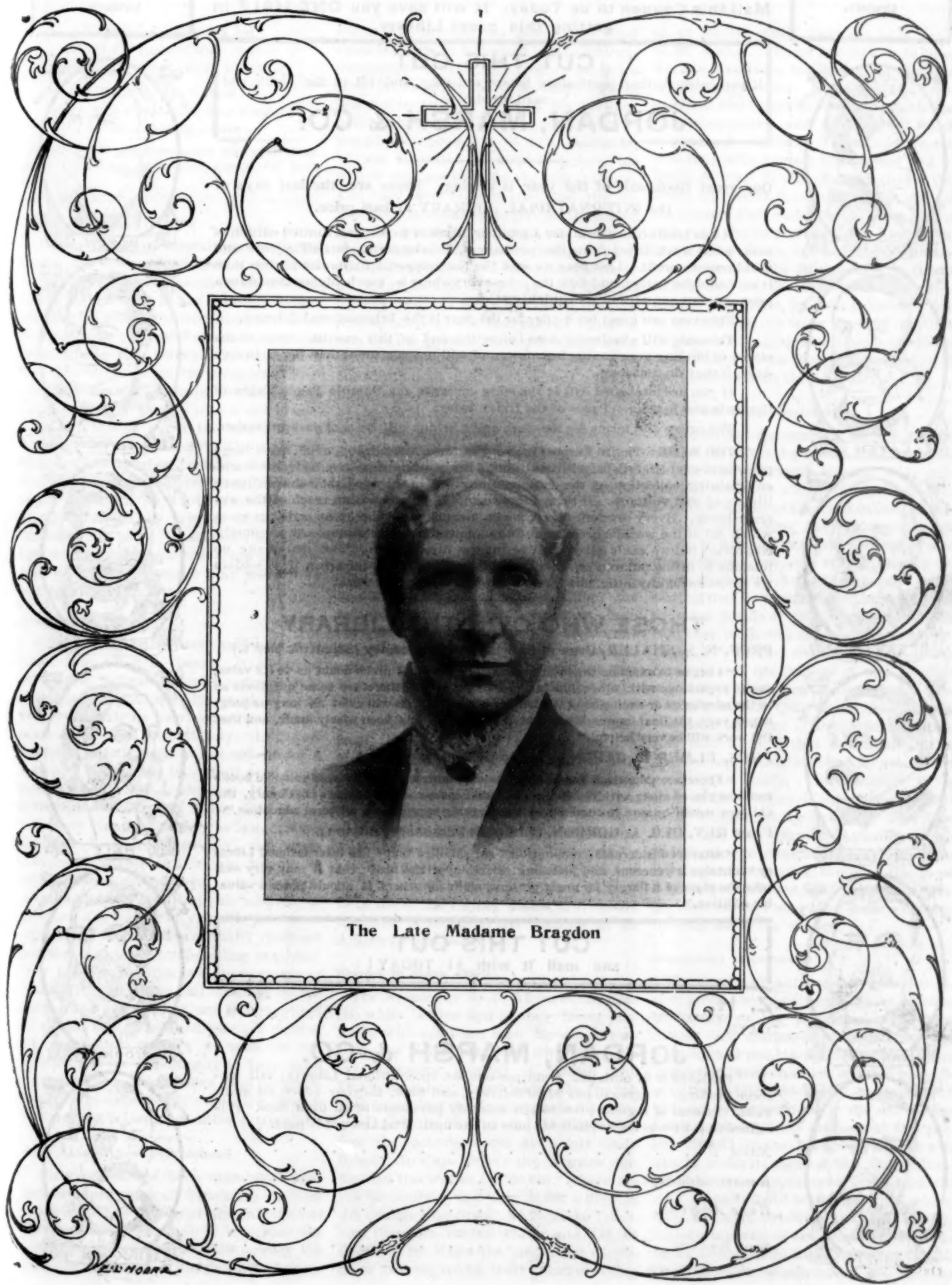


Zion's Herald

WEDNESDAY, FEBRUARY 14, 1900



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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

British Ministry Triumphs

After a debate of several days in Parliament, the Government won a signal victory. The issue was joined on the amendment to the reply to the Queen's Speech. Sir Henry Campbell-Bannerman and Lord Balfour were the chief speakers, the one representing the Liberals, in opposition, and the other being the recognized Government leader. Perhaps too much was attempted in trying to pass a vote of censure, but in any event the result was a triumph for the Ministry. The final vote recorded 352 members in favor of the Government, and 139 in opposition. That was to be expected, for Parliament has evidently decided to support the present Ministry till peace is assured; but when the war is over, there will come a reckoning in which the results may prove to be quite different.

Texas Anti-Trust Law

On the 31st ult. the new anti-trust law went into effect in Texas. It is by far the most radical attempt yet made in this direction, and were it possible to carry out even half its provisions, there would soon be an end of monopoly. In the attempt to strictly define what constitutes a monopoly, the law lays itself open to attack and invites opposition. It is very difficult to see how any Labor Union can have any standing under the law, the Associated Press is barred out, and even owners of patents used within the limits of the State must put them on sale at a reasonable price. This last provision is to prevent the leasing of valuable patents at exorbitant rates, and is specially designed to reach a certain cotton-baling machine. The legal authorities will have plenty of work if there is any real attempt to enforce such a law, but there is no manner of doubt that it will be shorn of most of its distinctive features as soon as the courts have an opportunity to pass upon its provisions, restrictions and prohibitions. The experiment which the Texans are making is bound to attract attention.

Color Line in New York Schools

Although it has been maintained that for seventeen years all legislation in New York State has indicated the intention of the Legislature to refuse to recognize the color line in any of the public schools, the Court of Appeals has just decided that ex-

isting law requires no more than that equal facilities be furnished to all children, irrespective of color. A Negro was twice tried for violating the Compulsory Education Act by refusing to send his children to the colored schools when admittance to the white schools was denied. Although he was acquitted in both instances, his widow was arrested for the same offence. The case never came to trial, and she applied for a mandamus to compel the school board to receive her children into the common schools. Her motion being denied, she twice appealed the case, but the highest court in the State has now decided against her. It was not claimed that the school provided for the colored children was not the equal of that provided for the white children, and only incidentally that the location of the white school made it more convenient of access to the children of the Negro family in question. The case was therefore decided on the main question whether it is legal to refuse any scholar admission to the public schools of the State on account of his color, and the decision was against the Negro.

Two New Islands

Since Spain relinquished to the United States all her rights in all Spanish islands in the West Indies, except Cuba, the authorities in Washington have been studying maps and trying to determine just what and where our new possessions are. We have just discovered that two islands belong to us which, up to this time, we had not claimed. Thirty miles west of Mayaguez in Puerto Rico and forty miles from the coast of San Domingo, almost midway of the Mona Passage, lies the little Mona Island; it is nearly six miles long and three and a half miles in width, rising 170 feet above the sea level. The other island is called Monito, and is only a coral reef in the Mona Passage. Both islands are uninhabited, but it is claimed that at some future time the larger of the two may be of use to the United States, and should therefore be surveyed and charted as an American possession.

Negroes in South Africa

The Negroes in South Africa outnumber the white settlers four to one. Every new white settlement has been fiercely disputed by the blacks, who look with alarm on the increasing number of British and Dutch intruders. Cape Colony, the Orange Free State, and the Transvaal had to conquer the Zulus, Kaffirs and Matabeles before the colonies could be firmly established. In Cape Colony the Negroes outnumber the whites by 793,000. There are 130,000 natives and only 80,000 whites in the Orange Free State; while in the Transvaal there are 160,000 whites and 550,000 Kaffirs. In Natal the proportion of Negroes is even larger, their number being

about 450,000, while there are only about 45,000 whites. There are half a million warlike Matabeles in Rhodesia, and about 30,000 white settlers. Bechuanaland, Basutoland and Swaziland each has a large native population and only a very small number of whites. These natives are watching with interest the present war in South Africa. It was claimed that if the Boers succeeded in obtaining the aid of the Orange Free State, the English might rely upon the help of the fierce Basuto Negroes. The Boers are not the only dangerous enemies the British have in South Africa, nor are the British the only enemies of the Boers, for each is looked upon as an intruder by these hosts of warlike Negroes who might seize upon a favorable opportunity to rise and attempt to drive the invaders from their country.

Water the Usual Beverage

At a recent communion service in the church of which he has so long been pastor, Rev. Dr. Edward Everett Hale substituted water for wine. He entered into a somewhat lengthy explanation of his reasons for making the change, and his action is sure to provoke discussion and disagreement, but one of the reasons he gave ought to be remembered. After stating that he regarded as unessential the ordinary details of this solemn service, he said that wine was originally selected because it was the common drink of the country, and not because of any peculiar suitability. He then expressed his profound gratitude that water has become the usual beverage of the American people, and claimed that this made it the natural and fitting element for use at the communion table. The example of a man of his distinguished character will carry weight, but his testimony that it is water and not wine the Americans have at last come to recognize as the common beverage of the people, is one of the most remarkable tributes ever paid to the temperance workers who have done so much to bring about the change.

Department of Commerce

The Senate Committee has agreed to report a bill creating a new Cabinet office to be known as the Department of Commerce. All matters of transportation, the fisheries and mining industries, steamboat inspection, and a number of other branches of the public service, will be transferred to this new department, if the bill passes as planned. All the business of the patent office and the life-saving service will also be under its cognizance. This will relieve the Treasury, Interior and Agricultural Departments of duties with which they are now overweighted. The commercial interests of the country demand a better arrangement than that under which they are now administered, and all the

various subjects requiring national supervision have long needed a new classification for the intelligent despatch of business. The House Committee has agreed to report a bill providing for a new department wholly devoted to the mining industries, but the fact that the mining interests are to be committed to the Department of Commerce, by the Senate bill, indicates that the Cabinet will not be enlarged by more than one new member for some time to come. It is by no means certain that the bill will pass, but it has much to commend it.

Price of Cotton

Six months ago middling uplands cotton was quoted at 5 7-8 cents a pound; last week it sold for 8 9-16. The crop of 1898 was 11,275,000 bales, that of 1897 was 11,180,000, and the earlier estimates of the crop of 1899 placed it between 10,971,000 and 11,000,000 bales. It is now claimed that these estimates were much too high, and the average of ten estimates gives only 9,298,333 bales. The Egyptian crop is short this year, and Egypt will be able to furnish England with not more than 780,000 of the 7,405,000 bales which her mills will require. America is expected to sell England 5,925,000 bales. The English spinners are short of supplies, because they have relied on a large American crop, and if they come into the market to buy at the present high prices they will be at a great disadvantage. It is to these facts that the Southern cotton mills owe their prosperity. North Carolina is said to have consumed more cotton in her own mills than was grown in her fields, and one-sixth of this year's cotton crop will be consumed in the South. During the last twenty-one years the price of cotton has exceeded nine cents in only twelve years, but it is freely predicted that cotton may sell for more than ten cents a pound within a few weeks. It takes a great deal of cotton to supply the 100,728,000 spindles installed in the various countries of the world. In 1890 cotton sold for 12 3-4 cents a pound, and there were at that time only 83,615,000 spindles to be supplied.

Negro Reformatory in Virginia

The State of Virginia has done itself credit in voting to re-incorporate the Negro Reformatory Association and place it on the same footing as the Reform School for white boys. The institution has a plantation of eighteen hundred acres, but at present it has housing for only thirty boys. Two plain cottages are needed, one for boys and one for girls, to accommodate seventy inmates. The State does not attempt to provide these, but it is believed that the friends of the movement will respond to the calls for financial assistance now that the State has appropriated \$10,000 a year to feed and clothe a hundred colored youth. The institution is most fortunate in possessing a president who adds intelligence to his zeal, and who only needs a fair opportunity to demonstrate that the methods which have proved so successful in checking the criminal tendencies of white boys and girls will be equally so when applied to the young Negroes. If there be any who think the State should have been more liberal, such may be reminded that, under the circumstances, it has done quite as much as could be expected. It is a

long step in advance. It means very much more than appears on the surface, and is one of the most hopeful and promising of all the reform movements in our treatment of those whose habits and tendencies place them in the criminal class.

Navies of the World

The Emperor of Germany will make every effort to secure the passage of the bill now before the Reichstag to authorize an expenditure of nearly two hundred million dollars to increase the navy. The bill provides for thirty-seven battleships and seventy armored cruisers. Ostensibly this increase is asked because of the necessity of protecting the commerce and colonies of the empire, but in introducing the bill considerable emphasis was placed on the fact that if Germany should become involved in war with a country whose territory was not contiguous to her, she would be placed at a disadvantage. It was also claimed that the events of the last two years proved the need of an adequate navy. The French Chamber of Deputies has now under consideration a bill calling for an expenditure of about ninety-two million dollars for the increase of the navy. It is reported that the British Parliament will be asked for \$97,330,000 for new ships, and the alarm has been sounded that the British naval guns are largely of a type that would prove ineffective in a fight with ships armed with modern guns. Russia and Japan are both actively engaged in augmenting their naval strength, and Italy is unwilling to be left behind. Such extensive and elaborate naval programs were never promulgated before, and this very general movement to add to the naval strength is one of the most striking and startling features of the world's horizon.

Concerning the Philippines

The President has decided to send another commission to study the condition of affairs in the Philippines, and has selected Hon. Wm. H. Taft of the United States Circuit Court as the head of it. Dean Worcester and Col. Denby, members of the former commission, will go out with him, and one other member is yet to be selected. They will sail about the 15th of March, and it is said they will be charged with the duty of drawing up a form of government suitable for the various islands of the group.

Gen. Schwan has been kept busy in the provinces of Cavite and Batangas, to the south of Manila, driving out the insurgents. They are extremely nimble, and retreat after slight resistance, only to reappear as soon as the Americans have passed on. They are exceedingly troublesome, and the towns garrisoned by the Americans live in constant fear of the burning arrows of the insurgents. Their activity has delayed the opening of several of the ports from which the hemp was to be shipped, and it has prevented the hemp in the interior from being moved at all. Northern Luzon appears to be comparatively quiet, and very little disturbance is reported there. Unfortunately smallpox has broken out among the natives in that part of the island, and several of the American soldiers have been stricken with the disease. The plague continues at Manila, and there

were eight new cases last week, but there is no excitement over it.

Aguinaldo has disappeared. When last heard from he was among the mountains in the northern part of Luzon, trying, apparently, to reach some port from which he might escape from the island. There were reports that he had subsequently turned south, and rumors that he would soon appear in Cavite, but up to this time all trace of him has been lost. If he has escaped from the island, no one will regret it, and no one will seek to bring him back. There will be but little trouble with the Filipinos as soon as they are convinced that Aguinaldo is no longer with them.

Norway and Nicaragua

During the Reyes rebellion, at Bluefields, Nicaragua, last spring, the rebels seized a Norwegian steamer and used it for transporting troops from Bluefields to Cape Gracias. After the rebellion was suppressed, the Nicaraguan Government, despite the protest of the Norwegian consul, boarded this same steamer, forcibly took from her an American, and landed him in the Bluefields jail. Against this outrage Norway not only entered complaint, but informed the Nicaraguan Government that it would claim damages in due time. It is now reported that Norway is preparing to resort to desperate measures unless the claim is settled without further delay, and that a Norwegian man-of-war may be sent to Bluefields to demand indemnity. President Zelaya is said to have ordered troops to take possession of strategic points along the coast, as if he intended to offer armed resistance. In 1895 British men-of-war took possession of the port of Corinto on the Pacific coast, and collected a claim of \$75,000 damages which the Nicaraguans had refused to pay. It is intimated that Norway may resort to the same expedient, and that Bluefields will be the port selected. Here the customs dues will be forcibly collected until the claim is satisfied. There is a large fruit trade with New Orleans from this port, and although the steamers fly the Norwegian flag, they are operated by American companies. For this reason it is feared that the United States Government may find itself involved in the dispute. We had considerable difficulty with the Nicaraguan Government on account of its course during the Reyes rebellion, and the excitement has not yet died out.

Providing for the National Convention

The expenses of a national convention are enormous, but the money must be raised in some way. Naturally the amount which cities agree to subscribe towards the expense of entertaining the delegates is a very considerable factor in determining the choice of the place for the convention. Such a distinctly commercial character is unfortunate, but there can be no doubt that the city willing to make the largest contribution stands a good chance of being selected. Philadelphia, having promised to contribute an even hundred thousand dollars on condition that the next Republican Convention should assemble there, received a majority of the votes of the committee to which the choice of a place of meeting was committed. The subscriptions have

come in so very slowly that the mayor has felt called upon to appeal to the members of both the great political parties to vindicate the good name of the city and contribute the money. There is no doubt the money will be forthcoming, but it naturally suggests the inquiry whether there may not be some more excellent way for making provision for the nomination of candidates to the highest offices of the country.

Unpromising Outlook in Kentucky

It was hoped there might be a peaceful solution of the difficulties in Kentucky when it was announced that seven leading Republicans and as many Democrats had signed an agreement providing for concessions on both sides. It is true that the agreement stipulated that the Republican candidates, duly elected by the people and regularly installed according to law, should vacate their offices if the Legislature so decreed (as both parties knew it would); but the compensation for this sacrifice on the part of the Republicans was to be found in the promise of the Democrats to unite with them in "bringing about such a modification of the election law as will provide non-partisan election boards and insure free and fair elections." The Republicans were evidently moved by the feeling that such a sacrifice in the interests of peace would place their party in a much better position for the coming presidential campaign, and also by the feeling that Governor Taylor made grave mistakes at a critical time and alienated the sympathy and support of many of his own party. After considering the matter for several days, Governor Taylor refused to sign the agreement, giving as his reason that the promise of the repeal of the Goebel law was too vague to be binding. There are now two governors and two legislatures in Kentucky, the Republicans holding the capitol in Louisville, and the Democrats meeting at Frankfort. Two attempts have been made to bring the matter into the United States Court. The situation is still grave, but some of the excitement has abated.

Livestock on the Farms

The farmers seem to be having their full share of the advantages coming from prosperous times. It is not alone in the increased value of their crops, but in several other directions as well. A recent investigation of the value of farm animals in the United States shows that their approximate value reaches the enormous total of \$2,558,000,000. This is an increase of 15½ per cent. during the past year, and represents the largest amount ever reported. In 1889 the value was estimated at \$2,507,000,000, and this valuation was not materially changed till 1895. By the end of that year the shrinkage was estimated at about twenty-five per cent., and all the farm animals were worth not more than \$1,860,000,000. Since the early part of 1896 there has been a steady upward trend. This is substantial and real improvement. There has been an increase in the number of every class of farm animals except mules. This shows that the sudden rise in the price of beef last year was not due to any scarcity of cattle, for as a matter of fact there never was a time in the history of the country when we had so many cattle as then. There is more than a suspi-

cion that the price was increased by speculators, trusts and combinations; but doubtless the fact that more people were able to buy meat may have had something to do with it.

St. Louis in 1903

The plans for the Exposition at Buffalo have engrossed the attention of so many people that the efforts of St. Louis in preparing for a fitting celebration of the centennial of the Louisiana Purchase, in 1903, have not been appreciated. Doubtless the exposition business is overdone, and the readiness with which the citizens of various parts of the Republic run to Congress for financial aid to commercial, industrial or memorial enterprises is not to be commended; but unless the signs of the times are misleading, St. Louis will not ask in vain. It is true that she wants five million dollars, but she does not want it until her citizens and neighbors have subscribed double that amount as evidence of their interest in the celebration. Seventeen States have already been cut out of that purchase and taken into the Union. If they can all be induced to take an interest in the celebration of their common centennial, the success of the enterprise is assured from the start. There has been a great change for the better in the financial management of these great expositions, and, aside from the uplift and momentum that follow such an undertaking, there is no doubt that they make good returns in other ways for the money invested. The harvest of our first expansion crop may well be prepared for exhibition at a time when events compel us to sow another crop of the same kind — this time on the islands of the sea to whose western shores the Louisiana Purchase extended our borders.

British Movements in South Africa

Buller has crossed the Tugela a third time, and met with apparent defeat. The public was kept in the dark for a few days, but the war office announced on Wednesday of last week that Buller crossed the Tugela on Monday and succeeded in carrying two connecting hills. These he could not hold, and he is now south of the Tugela again. There is some reason for the opinion that his third attempt was only intended to hold the attention of the Boers while Roberts was making an advance toward Colesberg and Bloemfontein. If Ladysmith is to be relieved (which is more than doubtful), it must be by hard fighting in a country with which the Boers are thoroughly familiar and which is of their own choosing, although it lies wholly in the British province of Natal. The time for strategy has passed, and Joubert is fully alive to the necessity of being ready for instant fighting. The report that he has made any serious attempt to flank Buller is not confirmed, and may well be doubted.

Gen. Macdonald crossed the Modder, flanked the Boers, and took possession of Koodoosberg, but at last accounts he, too, had retreated. A force was sent to seize Norvals Pont and thus open a way into the Free State, but there is no evidence that this was done. It is probably true that Roberts is massing a large force near Colesberg, but it will take three weeks to get his transportation service up to the

point where it would be reasonably prudent for him to make the attempt to push on to Bloemfontein. Colesberg itself is still held by the Boers, although the range of hills to the westward which commands the town is in possession of the British. The only bridge across the Orange River now remaining is about nineteen miles from Colesberg, and at last accounts was held by the Boers. The Colesberg road bridge was destroyed several weeks ago. Gen. French's movements have been prompted by the need of getting possession of the remaining bridge, and of two or three crossings farther down. Thus far he appears to have been unsuccessful; and as the Boers probably realize that they will be driven back into the Orange Free State as soon as the British are ready for an advance, they are not likely to allow him to cut off their retreat if they can prevent it.

If it be true, as reported, that Roberts and Kitchener are both in the vicinity of Colesberg, and that British troops are massing there, then the scene of activity will be shifted from Natal, and Ladysmith will have to take care of itself or surrender to the enemy. Gen. White keeps the Boers busy, and it is even possible that he may make an attempt to cut his way out, should Roberts' campaign draw off any considerable number of Joubert's troops. Through all this dark period of the war the British, both at home and in Africa, have not become despondent. The stock market has shown no signs of panic, and it will take even greater reverses than those which have already befallen the military movements in South Africa to cause the British people to lose their heads. Great Britain is in for it now, and there is only one thing to do. She must win here, or her prestige is gone, perhaps forever. No one who realizes that fact can doubt what the issue will be.

Events Worth Noting

The funeral of Gen. Lawton, who was killed in the Philippines, took place in Washington last Friday. The body was buried in the national cemetery at Arlington.

The Senate has ratified both the Hague peace treaty and the extradition treaty with the Argentine Republic, but the reciprocity treaty with the Argentines lapsed on Saturday because the Senate failed to ratify it within the prescribed time.

Oporto is at last free from the bubonic plague, and the quarantine has been raised. Honolulu is having serious trouble, not only with the plague itself, but from the conditions resulting from the strenuous measures inaugurated. The plague will entail an expense of a million dollars, even if it does not spread to the other islands.

On Tuesday of last week there were 408 deaths in Bombay. This number is unprecedented, and is due not only to the plague itself, but to the fact that the famine-stricken refugees are pouring into the city.

By insisting on a Saturday half holiday the workmen connected with the Building Trades Council in Chicago have precipitated the trouble that was inevitable, and building operations are likely to be practically suspended there until a settlement between the contractors and the 35,000 men of the Union can be brought about.

In sounding for a cable from Manila to San Francisco the Nero found a depth of 5,200 fathoms (almost six miles) between Guam and Manila. These are the deepest soundings ever recorded. The depression was named Nero's Hole.

THE CHOICE OF DELEGATES

NOW that the Spring Conferences are at hand, we wish to say a word about the choice of delegates to the General Conference. We are persuaded that this important work is often done, if not on false principles, at least without any due sense of its importance.

Every thoughtful Methodist is convinced of the great necessity of improving the mental and moral quality of our officials. The need is made humilatingly manifest by the events of the last year, by open moral scandals, and by doings which have been saved from being crimes by charitably or considerately calling them blunders. This condition of affairs can be remedied only by having a General Conference composed of wise, sagacious, unselfish and righteous men. With such men wire-pulling and log-rolling are at a discount, and find themselves blocked. With such men, also, whitewashing in the interests of unrighteousness becomes a failure. But without such men the low arts and selfish schemes of church politicians run riot, and the church is humiliated and disgraced.

There seems to be a fancy with many that the position of delegate is a kind of honor which the Conference may bestow on favorites; and apparently many are elected on this basis. Against this notion we desire to protest. It would do very well if election meant only a trip, an outing, a junket, at the church's expense. Then we might elect any whom we delight to honor. But this honor-junket notion is a mistake. The matter is too serious, the interests concerned too important, for such a conception. It is not a question of honoring any one, but of best securing the highest interests of the church. These are at stake; and in comparison with these all considerations of a personal sort are irrelevant to the pitch of unseemliness or worse. We deny the right of any Conference to elect any delegate for the sake of honoring him, unless he be also as good as any other in point of character and ability. We deny the right of any Conference to send any but its best and wisest to the supreme court and congress of the church.

After we have done our best there will be no lack of weakness and incompetency as material for the ecclesiastical demagogue. It is well known that our most thoughtful people have something of the same feeling respecting the General Conference that thoughtful citizens have when a demagogue Congress is in session. It is well known that in its later sessions the General Conference degenerates into something unpleasantly like a mob, so far as any rational consideration of questions is concerned. We have heard one of the leading General Conference representatives speak with supreme contempt of its judgment, declaring that toward the close any one in whom the Conference had some confidence could do almost what he chose by moving to adopt, or reject, or substitute, or omit, etc. And experience of General Conference suggests that he was not far from right.

Only the most determined optimist would expect high rationality from a body made up as the General Conference is. Its very bulk makes it liable to be stampeded. Its size swamps its intelligence. Difficult

and delicate questions which demand refined intelligence and careful study for their solution, cannot be settled by a mass-meeting vote. But we can do something to relieve the mischief by raising the mental and moral average of the delegates.

Brethren of the Conferences, give this matter serious thought. Lay aside all likes and dislikes, all partisan feeling and all cliquish tendencies, and select the men who can and will best serve the church. And resolutely leave at home vain men, ambitious men, self-seeking men, men who think the church owes them something, men who have been delegates before and have done nothing, men who have outlived themselves, men who will feel hurt if they are not elected, and, pre-eminently, all officials who have no claim beyond what their official position gives them. God save the church!

DISADVANTAGES OF SPECIALIZATION

THERE is a deplorable tendency at the present time to overdo specialization in scholarship. The same difficulty is everywhere apparent in modern methods of manufactures. A generation ago a shoemaker knew how to make a shoe. It now takes twenty, more or less, to make a shoe, and not one of the twenty has wit, wisdom and skill enough to do anything besides the one part to which he is assigned. Perhaps the twenty men with the proper machinery can make ten times as many shoes each day as twenty of the old-time shoemakers could make. At the same time in many ways the modern method belittles every individual workman. It is indeed worth one's while to know everything that can be known about any one thing; but nevertheless there is great danger, in the effort to attain this end, of becoming cramped and dwarfed in heart and mind. Acuteness and intensity may be developed, but always at the expense of broad, strong thinking.

The way to produce scientific or theological bigots is to confine one's self to a specialty, and make that the subject of constant study and thought. A college professor confined to any one department or sub-department may be eminent in his line, and at the same time be a very small specimen of a man or a scholar. It makes men near-sighted to be constantly looking at an infinitesimal point. A preacher who reads nothing but professional literature will be a narrow-minded man, and still worse if he confines himself to any one department of theology. Preachers ought to read widely and thoroughly the best literature outside of the realm of theology. They must do this if they would advance the dead-line beyond the threescore years and ten. Some preachers pass the dead-line before they are forty for the very reason that their range of reading and study is extremely limited. Other preachers are always young because they keep in touch with the current thought of the times. Even if we must have specialists to study the foot of a gnat or the eye of a fly, or the dative case of the Greek article in the singular number, or the quickest way of pegging a shoe, let us by all means have full-orbed scholars. Let us have them at the head of our colleges, in the chairs of our various professorships, and especially in

our pulpits. This is a great world and a great universe, and the great thoughts of God are more and more manifest. Humanity is marching forward with tremendous strides, and we must have great encyclopedic scholars to interpret and apply the thoughts of God and lead humanity forward and upward as He shall point out the way.

THE BROWN CHAIR

"CAN you tell me," asked one of the Brown Chair's neighbors, the other day, "why the suburban grocer should charge from three to ten cents more per pound and per dozen and per every other unit of measure for his goods than the grocer in town?" I had to confess that I could not, though I had often noticed this disparity in prices, and indulged in some feeble domestic grumbling about it. "Well, I have only just discovered the real reason," continued my neighbor, "and I want to see if it will surprise you as much as it did me when I first heard it. To begin with, I will tell you that I got the explanation at first hand from a friend of mine who keeps a grocery store in another suburb, so you may be sure it is straight. He told me that the suburban grocer is obliged to tack an extra cent or two on each item of every bill in order to balance the loss arising from the bills that are never paid. According to his account, every suburban community has a large class of 'floating' residents, whose purpose is to stay there only as long as they can get credit from the local tradesmen, and then suddenly disappear, leaving no clue as to their whereabouts. This is so well understood among tradesmen that most out-of-town grocers have tacitly agreed to recoup themselves by making an allowance for it. Otherwise they could not long remain in business. Their method is to make those patrons who do pay their bills pay the bills also of those who don't! Shrewd, isn't it? And there is probably no better way of distributing the total loss than to divide it up in small amounts among so many compulsory contributors. Still, it makes a man wrathful to think that he is having to pay two cents extra for every pound of butter he buys, in order that Smith and Jones, who never pay for any butter at all, may have the best the market affords without money and without price."

The Brown Chair has lived in a suburban community for five years, and this conversation with his neighbor explains to him some things which he has not quite understood hitherto. For instance, he has often wondered how certain families of his acquaintance, whose incomes he knew to be small, could go to the theatre three times a week, wear stylish clothes, hire livery teams at \$4 a day, and send all their children to dancing school. One such family lived in the corner house for about a year. The corner house is the best house on the street, and rents for \$35 a month. One morning the Brown Chair saw the grocer standing at the back door and patiently knocking. He knocked until his knuckles must have been sore. Then he tried the door. It was locked. He tried the front door, with like result. Then he drove along to my house (he was not my grocer, by the way), and asked pathetically if I knew whether the Robinsons had left town. I told him that I understood they moved away the week before, though I did not know where. "That is always the way," he groaned. "They owe me \$75 for groceries — and nobody ever knows where such people go to!"

Another thing, which the Brown Chair

has puzzled over considerably, is explained by his neighbor's story. Why do four-fifths of the suburbanites rent their houses instead of buying them on the installment plan, at a very slight advance over the monthly cost of rent? They do it for the simple reason that the last thing in the world they desire is a fixed residence. Their plan is to flit from place to place as soon as the tradesmen of each locality refuse to give them further credit. How foolish, then, it would be for them to pay five dollars more for shelter per month than they do when renting, and in ten or twelve years own their houses outright—at the wholly unnecessary and disproportionate cost of having to pay all their just local bills meanwhile and thereafter! Preposterous!

The condition of morality in the average suburban town revealed by this state of affairs is sufficiently disheartening. Many of these people who do not pay their bills (according to the grocer who furnishes the facts) are church-going people, and some of them are quite active in church work. They may be counted upon to contribute liberally to church feasts—ordering the goods of the grocer, whom they leave to whistle for his pay. They will even give money in aid of a church bazar; but not a penny will they appropriate (save as a lure to secure still larger credit) to cancel their just obligations to the local tradesmen. Now the Brown Chair submits that this is a very inferior kind of practical piety. To put it less mildly, it is dishonesty of a most contemptible sort. It lays the meanest kind of feudal tax on every honest, bill-paying citizen in the community. Every honest man thus becomes the vassal of every dishonest man, and has to make a daily contribution to help pay for the food and drink that sustain the dishonest man's physical ability to continue dishonest. It is like the sparrow's feeding the parasitical young of the cuckoo until the greedy intruder pushes the weaker young sparrows out of the nest, leaving them to starve while it grows illegitimately fat.

Does the church do anything to straighten out moral tangles like this? Nay, does it even know anything about them, to begin with? Isn't the church rather innocently and complacently blind to a good deal of the worldliness that eddies in at its very doors? The church of today sometimes reminds the Brown Chair of a good country deacon in the midst of a group of sly and sophisticated city boys, who are playing their pranks upon him. He thinks he understands them, but as a matter of fact he understands neither their motives nor their actions. His gullibility is simply delightful. The boys wouldn't hurt a hair of the dear old party's head for the world, but they do love to pull the wool over his eyes and impose upon him! In like manner a good many worldly-minded people like to impose upon the church. They appreciate its social advantages; they appreciate the standing the community accords to church-goers and church-workers; they like to be known as church people. But bless you! their motive is wholly selfish at bottom, and they are no more what the church takes them to be than Alaska sparklers are diamonds. They use the church chiefly as a social club and a bureau of references. They get from it social acquaintance, social entertainment, and a certain standing in the community. But the spiritual side of the church they care as little for as they do for a fixed residence. And, alas! nobody sees through them but the unpaid tradesman! The Brown Chair thinks the church ought to have some kind of touchstone to test this

class of people. Why not? Do they bring any contribution to the real, spiritual life of the church? Is it wise to court and countenance and lend standing to people who do not and will not pay their grocers?

BROWN CHAIR.

PERSONALS

—Rev. Dr. Madison C. Peters, of the Reformed Church, New York city, a noted preacher and writer, has resigned, to become a Baptist.

—Among the speakers at the Winter Chautauqua which opens at Centenary Church, Binghamton, N. Y., on Monday, are Dean M. D. Buell and Rev. Dillon Bronson.

—The Baptists have lost another noble layman in the death of James Pyle, the manufacturer of "Pearline," at the age of 76. He was a wealthy, generous, religious and upright man.

—Judge A. G. Reynolds, of Painesville, Ohio, Speaker of the Ohio House of Representatives, is an active Methodist, and has served as Sunday-school superintendent.

—The Philadelphia Methodist says: "Rev. Dr. Harry Baker, pastor of Grace Church, Wilmington, Del., has received an invitation to become pastor of Christ Church, Pittsburg, Pa."

—Rev. E. M. Taylor, D. D., will deliver the Memorial Day address before Post 26, G. A. R., at Forest Hills.

—Bishop Galloway, of the Methodist Episcopal Church, South, delivered the Wesleyan Guild lecture at Ann Arbor, Mich., recently, his subject being, "Charles Wesley, the Poet Laureate of Methodism."

—Mrs. John P. Newman, widow of Bishop Newman, proposes to give \$30,000 in part payment of the debt of \$40,000 which rests upon First Methodist Episcopal Church, Omaha, Neb., provided that the people of that city will raise the remaining \$10,000, and "that the church shall be named Newman Memorial Church."

—The Christian Commonwealth of London (Baptist) says: "Dr. Joseph Agar Beet has been preaching what he himself describes as 'a terrible sermon.' His theme was that the lost will be destroyed and lost forever." And this is the Wesleyan theological professor who, a little while ago, was charged with heresy!

—The Northern Christian Advocate of last week says: "Rev. M. S. Kaufman, Ph. D., last week entered upon his duties as editor of the Epworth League Department of ZION'S HERALD. His first work in it proves that he is admirably fitted for the place. He introduces it by a tender and beautiful tribute to his predecessor, Rev. Frederick N. Upham."

—Rev. C. A. Stenhouse, of Asbury Memorial Church, Providence, R. I., is delivering a series of sermons on successive Sunday evenings, which began on Jan. 21, with the following interesting and suggestive topics: "Nineveh; or, Jonahs Wanted," "Babylon; or, What Sensuality Costs," "Damascus; or, A White-washed City," "Jerusalem; or, Hill-top Christianity," "Antioch; or, People who Sneered at Christ," "Ephesus; or, A Popular Religion," "Athens; or, The Culture of the Beautiful," "Rome; or, The Salvation of a Nation by Law."

—The following interesting personal mention is taken from the "C. A. P." column of the Boston Journal: "For the benefit of those who may be puzzled by the feminine termination of the first name, I will say that Rev. Ozora S. Davis, Ph. D., Newtonville's new minister, is a man. Sunday night I heard him speak in the Elliot

Church, Newton, and he made an excellent impression upon the large congregation. He is young, has a fine voice, forceful manner, and an interesting personality."

—The Western of last week devotes its cover to a presentation of the completed First Church, Columbus, Ohio, and its popular pastor, Rev. E. S. Lewis, D. D.

—Rev. S. M. Dick, Ph. D., of Mathewson St. Church, Providence, R. I., who is closing a successful year with this church, and is unanimously invited to return, has prepared a "Twentieth Century Thank-offering Card," for use in his own church, that brethren in the ministry will find suggestive.

—President C. M. Melden, of Clark University, Atlanta, Ga., is expecting to be in New England from March 20 to April 10, and will be glad to speak in the interest of the Freedmen's Aid and Southern Education Society in the churches, as his ministerial brethren may desire, not only on Sundays, but on week nights.

—Miss Anna Cecilia Keeler, who went to Rangoon, Burma, in 1892, under the auspices of the Woman's Foreign Missionary Society, and who was assistant principal of the Methodist Girls' High School of Rangoon for over six years, was married at that place, on Dec. 11, to Mr. William Procter Hawson, deputy superintendent of the Burma Public Works Secretariat.

—Rev. J. D. Hammond, manager of the Methodist Book Concern Depository in San Francisco, is making the plates for the printing of the gospel of St. Luke in the Cambodian language. It must be printed from plates, because there are no types in that language. There are 1,500,000 Cambodians without either missionary or Bible. They form a kingdom south of Siam.

—On approaching Guayaquil, Ecuador, Bishop Ninde was delightfully surprised to have Dr. Thomas B. Wood, of Lima, Peru, come aboard; and upon arrival at Guayaquil, Dr. Milne, long the superintendent of the work of the American Bible Society in South America, came on board. These brethren had been making a journey through Ecuador as far as Quito, the capital. Bishop Ninde had their company as far as Callao, Peru, where they expected to arrive Jan. 12.

—President Henry Wade Rogers, of Northwestern University, and Professor Theodore Woolsey, of Yale, are members of the committee for the United States appointed by Mr. Justice Kennedy, of London, president of the International Law Association, to consider and report to the association upon the conventions agreed upon by the recent Conference at The Hague. President Rogers is the chairman of the sub-committee on the convention relating to the rules of war.

—The Evangelist of New York is not open to the charge of heterodoxy or sympathy with theological errorists, and yet it says in its last issue: "Dr. Charles A. Briggs' four o'clock sermons at the church of the Holy Communion (Sixth Avenue at Twentieth Street) are being heard by growing and appreciative audiences. His text on a recent Sunday was Hebrews 2: 17: 'Made like unto His brethren,' and of old he never preached with more of the unction of earnestness and reverence for Holy Scripture than at the present time. His ripe knowledge and meditation of them is as a vein of gold running through his discourse."

—An appreciative and generous reference to Rev. C. E. Davis and his work with the First Church, Lynn, in the daily press of that city concludes: "The severance of the official relations of Mr. Davis with the First Methodist Church will be regretted, not

only by the members of the church, but also by citizens generally, for he has made himself popular with the masses during his four years' residence in Lynn. His fearlessness of speech in the cause of right, his progressiveness of thought, his affability and personal magnetism, have made him one of the most popular ministers of those who have been stationed in Lynn during many years."

—Mrs. Cummings, wife of the late President Joseph Cummings, died recently at Evanston.

—Dr. J. H. Potts, editor of the *Michigan Christian Advocate*, is spending three weeks on the Pacific coast.

—The announcement of the death of Rev. Dr. J. W. Merrill, of Concord, N. H., with sketch and characterization, will be found on page 216.

—An exchange states that Chancellor Buchtel has been raising money at the rate of about \$1,000 a day for Denver University since he took up the work of his office.

—Prof. Fay Spencer Baldwin, of Boston University, has contributed two papers to the *Boston Transcript* on the Housing Problem, in the issues of Feb. 3 and 10, that have attracted general and favorable notice.

—Mrs. C. F. Allen, of Portland, Me., accompanied by her daughter, Miss Isabel Allen, is visiting another daughter, Mrs. E. F. Brown, in Pasadena, Cal., where they may be addressed by friends for the present.

—Rev. Drs. J. D. Pickles, of Tremont St. Church, this city, and C. E. Davis, of First Church, Lynn, delivered excellent eulogies, on Sunday, upon the late Hon. Oliver H. Durrell, abstracts of which appeared in the *Boston Herald* on Monday.

—The *Epworth Herald* of last week says: "The Methodist Episcopal Church has no preacher of greater popularity than Dr. Robert McIntyre of St. James Church, Chicago. He preaches Sunday after Sunday to congregations which tax the capacity of the building, and is increasingly influential in local Methodist circles."

—In the death of William Henry Green, D. D., LL. D., head of the Theological Seminary of Princeton University, which occurred on Feb. 10, conservative Biblical scholarship loses one of its most able and critical defenders. From 1851 to 1859 he was professor of Biblical and Oriental Literature in the Theological School, and since 1859 has been professor of Oriental and Old Testament Literature. In 1868 he declined the presidency of Princeton. He was chairman of the Old Testament branch of the American committee for the revision of the Bible, and was moderator of the Presbyterian General Assembly in 1891. He was the author of several Hebrew text-books, "The Pentateuch Vindicated from the Aspersions of Bishop Colenso," "The Higher Criticism of the Pentateuch," "The Unity of the Book of Genesis," "The Argument of the Book of Job Unfolded," "Moses and the Prophets," "The Hebrew Feasts," and "General Introduction to the Old Testament."

—Rev. C. J. Wigren, of the Swedish Church, Providence, has been through an anxious experience in the dangerous illness of his oldest son, who has been sick at Malden with typhoid fever, but is now out of danger. While at his bedside he was informed that his wife's father, Rev. Victor Witting, of Worcester, had sustained a paralytic stroke. Of his visit to Father Witting he writes: "I found him a little improved. He could speak with difficulty, and had commenced to use his hand some, so that he could write a little. He seems bright otherwise, has no pain, sleeps fairly well, but is not out of danger. Should he receive another shock, he would not be

likely to survive. He is very happy and cheerful, as usual, very much interested in the work and in the coming Conference. Father Witting had just been helping Mr. Eagle at Thomas St. with his special meetings, and had also preached for me nearly three weeks. We had a glorious time; quite a number were converted."

—The many friends of Rev. George Skene, D. D., of Winthrop St. Church, this city, will regret to learn that he is suffering from nervous prostration as the result of several severe attacks of the grippe, and is advised by his physician that he must take at least a year's absolute rest. He does not, therefore, expect to take an appointment at the next session of the New England Conference. This is the first occasion in nearly thirty years that he has not served his full term with the church to which he was assigned.

BRIEFLETS

Concerning the remarkable revival at Cornell College, Ia., Dr. H. C. Stuntz says: "I never saw more profound conviction nor clearer witness to conversion. Seekers come weeping. They stay at the altar and 'get through.' The meeting has reached a large part of the unconverted students of the college."

Rev. Edwin S. Tasker preached a very profitable and appropriate sermon to the students of Tilton Seminary on the day of prayer for schools. Prof. H. W. Conn, of Wesleyan University, is to address the school, Feb. 13, on "Our Friends the Microbes." A very enjoyable term is passing, and the religious interest is good.

Clafin University, Orangeburg, S. C., where revivals occur almost as regularly as if they were a part of the curriculum, reports 124 conversions. Nearly all of the more than seven hundred students are professors of religion.

One of the most interesting and profitable addresses that we ever heard at our Boston Methodist Social Union was delivered by Rev. Dr. W. H. Thomas, of the New England Conference. He is to speak at the next meeting, Feb. 19, which is Ladies' Night, on "Some Plain Words from Methodist People to Methodist Professors." We advise our people to hear this address. Mrs. Caroline Crane Tilton, an accomplished soloist, will sing.

The following letter from the wife of one of our ministers, recently deceased, is significant. "Some more than three weeks ago I wrote asking you to stop ZION'S HERALD. It has been a weekly visitor in my home for many years. I miss it so much that I cannot get along without it. Please send it to me as in the past."

The *Western Christian Advocate* of last week contains this encouraging information: "Every mail brings to our office news of glorious revival. At Baldwin University, Ohio Wesleyan, and DePauw, the observance of the Day of Prayer for Colleges was attended with evidences of great spiritual power. Reports from pastors are exceedingly encouraging."

Rev. Frank M. Wells, Chaplain of the First Regiment of Volunteers, who has just returned from the Philippine Islands, spoke in Garfield Memorial Church, Washington, on Sunday, under the auspices of the W. C. T. U., on the liquor question in the Philippine Islands. He declared that since the Americans took Manila four hundred places where liquor is sold had sprung

up there, while before the Americans came to the islands Manila had only three saloons. That is one of the ways in which we are civilizing our new wards.

The *Philadelphia Methodist* of last week contains this strong note of victory: "The revival is still in progress at Cotesville; 327 converted up to February 6, the majority being men. Fifty-four adults were baptized on Sunday last. One hundred and fifty-seven have been received on probation. Many have joined other churches. Dr. Wheeler thinks he will receive 200."

We are indebted to Mrs. Sarah Wyman Floyd for a copy of the eighteenth annual report of the Woman's Home Missionary Society of our church—a stout document of 315 pages, containing a vast amount of interesting information regarding the Society, including proceedings of the annual meeting at Pittsburg, reports from secretaries and bureaus, and the treasurer's report.

President Bashford, of Ohio Wesleyan, writing to a friend, says: "We have closed, so far as the meetings are concerned, one of the best revivals I have ever known. The appeal was made almost wholly to the sense of duty to the students and they were summoned to service. At first the responses were slow, but before the close of the meetings I think I never saw so much openness of mind and so much quiet, cool, deliberate surrender of self-will. All but three of the senior class have taken a stand for Christ. I think the work will be thorough. Literally scores have been reclaimed, and I think over a hundred have begun the Christian life, while all of us have been wonderfully helped. I never saw such marked answers to prayer."

An interesting and informational pamphlet is placed in our hands—the annual report of the Massachusetts Total Abstinence Society, prepared by Dr. Alfred Noon, the secretary. There is a pictorial analysis of the license vote in the cities, which is instructive and valuable. The illustrated page in which the directors who have died during the year are presented, contains an excellent portrait of the late Rev. H. W. Conant.

The greatest revival Minneapolis or the State of Minnesota has ever known has been conducted by Crossley and Hunter, the Canadian evangelists, during the past five weeks, in which time more than 1,500 publicly avowed their purpose to begin a Christian life. Hon. John W. Aretander, the noted Scandinavian lawyer, who became a Christian when Crossley and Hunter were holding union meetings in Minneapolis a little over a year ago, arranged for a great union religious campaign among his own people and invited the evangelists to conduct the meetings. Sixteen Scandinavian churches—Baptists, Congregationalists, Methodists, Mission Friends and Lutherans—heartily united in the movement and now rejoice at the wonderful results. The services were held in the immense Swedish tabernacle, the largest auditorium in the city, where Moody held his meetings years ago. It is seated with opera chairs and accommodates more than 3,000 people, but in all the services, excepting a very few, even standing room was at a premium.

We are advised that the *Michigan Christian Advocate* was substantially correct in saying that Dr. Schell's salary is still being paid to him the same as if he had not resigned. The facts are these: It was promised to Dr. Schell when he resigned that his salary would be paid until he found a pastorate or something else. The Cabinet

voted that the Book Concern pay him in full. The Agents said they must first be authorized to do so by the Book Committee. The Cabinet then voted to appropriate \$750 from funds in the League treasury, which was applied and paid to Dr. Schell as salary for December and January.

To follow in the footsteps of Jesus does not necessarily mean that one must always walk and do the humblest things. Steam and electricity are just as truly Christ's agents of progress as the Oriental sandal and the ass' colt. You may ride in a parlor car and still be following Him. It all depends upon your errand.

At Clark University, Atlanta, Ga., the day of prayer inaugurated a series of religious services which resulted in the conversion of many and the quickening of the spiritual life of the students as a whole. Dr. L. T. Townsend, who is lecturing at Gammon Theological Seminary, preached as the opening sermon a discourse of great beauty and power, making a profound impression upon his hearers. The attendance is large and promises to exceed that of any recent year. The standard of scholarship is being raised, and the work becoming constantly better organized and more satisfactory.

Rev. George A. Crawford, D. D., has shown us a copy of the East Maine Conference Minutes for 1849. Bishop Morris presided. There were three presiding elders—N. D. George, William H. Pillsbury, and Asahel Moore. There were then only five Bishops—Hedding, Waugh, Morris, Hamline, Janes. We are gratified to note that there were only five collections, including that of the American Bible Society. It had not become the fashion then to launch one or more new connectional causes at every General Conference. Ministers had not at that period become abnormally covetous of General Conference positions. There were as many members in the East Maine Conference then as now. In that year Rev. William H. Crawford received a salary of \$184, paying house rent of \$28 out of it and the expense of keeping a team; and yet, out of that meagre salary, he saved something to pay towards his indebtedness. Mrs. Julia A. Crawford, the wife, still lives, at Camden, at the age of 74 years, and is in comfortable health.

We have a strong conviction that if our people would quit diagnosing Methodism and get down from the chair of observation and live and work according to our genius, purposes and spirit, the old times of refreshing from on high would speedily return. Methodism is suffering from vivisection. If the subject could be once taken from the dissecting table, filled with normal life and put to work, it would recover full spiritual strength. We are confirmed in this impression by an incident which occurred in our midst last week. A union love-feast, including the four churches of Somerville, was held with the Park Avenue Church. It was a remarkable meeting. There were in the neighborhood of three hundred present, and 183 testified to saving faith in Jesus Christ. Dr. William McDonald had the centre seat on the platform and started the testimonies. He said that fifty years ago he was in company with Bishop Hedding, and the latter remarked to him: "I should like to come back in fifty years and see how Methodists do things." At the close of the meeting Dr. McDonald said he felt perfectly sure that the Bishop would not have been disappointed if he had been there at that service. We have power yet, especially if we follow Dr. Alexander McKenzie's suggestion and remain content with being Methodists.

DEATH OF A NOTEWORTHY WOMAN

MRS. SARAH CUSHMAN BRAGDON, of Evanston, Ill., died at the winter residence of her son, Principal C. C. Bragdon, in Pasadena, Cal., Feb. 7. She was the wife of Rev. Charles P. Bragdon, an honored and successful itinerant. They were connected with the Maine Conference in the earlier years of their ministry. While pastor of the church at Kennebunkport, Me., Mr. Bragdon was disabled by a severe hemorrhage of the lungs, and soon after went westward, first to New York, then to Illinois, hoping to be able to continue his work in a different climate. They were sent by the Rock River Conference to Evanston in 1858. There Mr. Bragdon died in the second year of his ministry. He was greatly admired and loved in this new university town both in his church and in the scholarly circle. A man of transparent purity and spirituality, he was wholly devoted to the work of the ministry, manly in life and fearless in speech.

Mrs. Bragdon was born in East Poland, Me. The Cushmans were early settlers at Plymouth, Mass., and their memorials may be traced in the hill cemetery there. Charlotte Cushman of historic fame was of that branch. Mrs. Bragdon was one of five notable sisters. One married Dr. S. M. Vail, another Prof. Merritt Caldwell, another a Pendexter, and the other a Farnum. There was one brother, Rev. I. S. Cushman, who died a member of the New England Conference. The surviving children of Mrs. Bragdon are: Mrs. Julian Fitch, who has for some years lived with her mother in the old home at Evanston, Ill.; Mrs. William T. Shepherd, of Boston; Charles Cushman Bragdon, principal of Lasell Seminary; Merritt Caldwell Bragdon, the leading and beloved physician at Evanston, Ill.; George Bragdon, a highly respected and successful merchant in Pueblo, Colorado. Upon the death of her husband Mrs. Bragdon was left in limited financial circumstances, with five small children. Being a woman of great faith, of superior judgment, of marked executive ability, and of sweet, sunny serenity, she resolutely bore her burdens not only without murmur or complaint, but with inspiring confidence and hope. An honored friend of the deceased, connected with the faculty of the University, in response to a letter of inquiry, writes: "Mrs. Bragdon met, as so many noble Christian mothers have met, alone, the practical difficulties of life, wisely and successfully in the best sense of the words. Her steadfast faith inspired confidence; her self-forgetting helpfulness in the community of early settlers and her gentle winsomeness won friends in and out of her church alike. During those long years she was the most frequent visitor and helper, in our small community, of all who were hard-pressed, ill and poor. She relieved sick mothers by 'watching' and personal work. She did it so quietly that one knew it only by coming upon it. I never heard her speak an unkind, hasty word, whatever were the manifest neglects of other people. She had time always to be in the public and weekly services; to invite lonely students, and to make them feel free, as many did, to go often to her home. For more than forty years Mrs. Bragdon has made her home at Evanston an influence for heavenly-minded Christian living. She lived apart from the current of worldliness; her spirit in all things was a reminder that the Invisible is the real and the eternal. She never seemed aware of the unusual single-mindedness and simplicity of her Christian living. The heavenly vision was there; 'the peaceful splendor of the city in sight enveloped her.' Of the future she had few words, and these were spoken in great

humility—as 'assurance that the love of Christ is deeper than all our needs, deeper than all our unworthiness.' With fast-falling tears for their own great bereavement, how can there be mourning for her who so lived and died?"

A distinguished teacher in Lasell Seminary, who had long known Mrs. Bragdon, writes: "She was one of the few saints left to tarry on earth so many years, always a blessing to every one with whom she came in contact." Leading representatives of the church during all these years, in going to Evanston, made glad pilgrimages to her home, and were comforted and encouraged by her sunny and steady religious faith. Dr. McClintock, Bishop Simpson, and other great leaders in our church, always visited her, and were her attached and helpful personal friends. She was a special favorite with young people. The Willards were her nearest neighbors, and there was much in common in the gifts, graces and Christian character of Mrs. Bragdon and Mrs. Willard. "Frank" always said that she "adored Auntie Bragdon," and no doubt the brilliant and irrepressible girl was molded not a little by this genial, equable, and spiritually-minded woman. It is interesting to note that Miss Willard, in her autobiographical "Glimpses of Fifty Years," writes of "my friend, Professor Charles C. Bragdon, reared in Evanston, a graduate of our University, and with his mother and her family our nearest neighbors." There in this volume a letter written by Miss Willard's father when ill and dying away from home, which shows how tender and Christian was the relation and fellowship between the two families. It runs as follows:—

"MY DEAR SISTER BRAGDON: Your poor friend lies helpless in the arms of Jesus, waiting to depart. I often think of you and your little family gathered up there in your cozy home so near that dear home of mine which I had hoped longer to enjoy, but which I have given up, though not without many a bitter pang. But it was one of the sacrifices of this life which I must make before going to my glorious home in heaven. I expect we shall be again settled near each other in a better world. I'm going soon, to take possession of my mansion and perhaps I shall see, marked with golden letters, the name of my Sister Bragdon upon the one adjoining, the one awaiting her. I expect to find Brother Bragdon quite at home and able to lead me by the hand to pleasant pathways and delightful contemplation of the marvels of that world which he has now for several years enjoyed. I praise God for our prospects, and believe the day is not far distant when your family and mine and all our dear friends will be spending our years unitedly in heaven."

Ah! does God bestow any blessing upon this cold, hard, sinful world so great and so faith-making as such a Christian woman and mother? All questions and doubts about the reality and present power and attractiveness of the Christian life vanish in that presence. To be a Christian, to so live and to so act on the highest plane, seemed the only fitting thing to do when in companionship with her. When God would best incarnate Himself in human life, He selects a woman. Of incomparable value to the world is a life in which the Divine Spirit is thus enshrined.

Nearly two months ago Principal Bragdon, on his way from Auburndale to Pasadena, stopped at Evanston and took his mother on to his winter home. She had been in comfortable health and very happy. She celebrated her 83d birthday by a party in Pasadena where several Evanston people were gathered, and she gloried in the gift of eighty-three roses. Before the roses had scarcely faded her physical life was gone. She died as the saints die. And the son who expected to take her at his side to her home at Evanston, brings her dust back to be laid beside that of the husband and father in Rosehill Cemetery.

BOSTON HYMN One Day in Seven

JOSEPH COOK.

One rainbow spans Time's ocean breast,
Seven colors make God manifest;
His work and rest are heaven's bow;
Ours their dim mirror far below.

While rests the race one day in seven,
God opens wide the gate of heaven;
He soothes the weary heart and brain,
As silver moons rise, wax and wane.

A golden candlestick the Week —
Seven-branched, its flames all upward
seek
God's face, and central is the flame
That bears His Sabbath's matchless name.

Time's coming golden ages wait
On work and worship, alternate;
Toil gives the face heroic light,
And hallowed rest is holy might.

Thou and thy servant both shall pause;
Thou and the stranger. Equal laws
Shall rule the race in toil and rest;
So brotherhood is born and blessed.

Creation and Redemption thou
Shalt glorify, with blissful brow,
And into God's own likeness grow;
His Sabbaths into heaven flow.

ALWAYS AT IT

REV. THEODORE L. CUYLER, D. D.

THE late John I. Blair, the famous railway builder and banker — who died not long ago at Blairstown, N. J., at the age of ninety-seven — determined, in his boyhood, that he would be a rich man. He began by selling muskrat skins, and at ten years old got a place in a store. At his death he was reputed to be worth over fifty millions of dollars — a portion of which he gave to Princeton University, to new churches in the West, and to the endowment of a Presbyterian Academy in Blairstown. When asked, "What are your favorite amusements?" he replied, "Attending to my business." He was *always at it*. That is often the secret of success in secular things; it is always the secret of success in the service of Jesus Christ.

When the noble new building of the Brooklyn Young Men's Christian Association was started, Dwight L. Moody was invited to lay the corner-stone. He had got his first training in Christian work in the Chicago Association, and it might be expected that his address would be in commendation of that organization. Instead of that, Mr. Moody — seeing a large company of carpenters and masons and other workmen assembled at the ceremony — took advantage of their presence and made his speech an *evangelistic address* to those workmen. He pointed them to Jesus Christ, and so turned an occasion of ceremony into an effort to save souls. That was just like Moody. He was *always at his one beloved work*, and ever on the lookout for his opportunity. When a newsboy came through a railway train selling Ingersoll's infidel book to prove that there was no hell, Mr. Moody stopped the boy and handed him some of his little booklets on "Heaven." The lad went on through the train shouting, "Here's Ingersoll on Hell, and Moody on Heaven!" Incidents of this kind might be multiplied to show the

ruling passion of that extraordinary soul-winner. Wherever he went, whatever the occasion, he was *always at it*.

This was the characteristic of that blessed pioneer in personal effort for souls, Harlan Page, whose biography is one of the most quickening and spiritualizing books which the American Tract Society has ever published. He made it a fixed rule never to be with anybody for fifteen minutes without trying to do that person some good. He practiced a holy tact in the way he presented the subject of religion, and did it so kindly and lovingly that he never offended any one. Although a layman, he probably led more souls to Jesus than many an ordained minister. He was *always at it*.

It is a good custom of some Christians to select a motto for the year. A very excellent one would be, "Not slothful in business; fervent in spirit, serving the Lord." This means *life in earnest*. It is equally removed from hot, headlong haste and supine and selfish indolence. The core-idea is in the middle of the text. If the heart is only warm with the love of Jesus, then there will be no lack of godly activity. It was out of the "abundance of the heart" that Moody and Harlan Page urged sinners to accept a Saviour and the "gift of eternal life." Christ always in them, they were always in His service.

This is the vital need of the hour. Churches confess a sad lack of conversions. The world is *always at it* in seeking money and self-enjoyment. Never will God's people be an overmatch for "the world, the flesh, and the devil" until they, also, are *always at it* in serving their Lord and consecrating their money, time and influence in the saving of immortal souls.

Brooklyn, N. Y.

GERMAN CHRISTIAN SOCIALISM

Part I.

REV. E. J. HELMS.

IS there such a thing as *Christian Socialism*? Much is being spoken and written in all lands on the social teachings of Jesus and the apostles. All Christian societies claim to be founded on the principles of Jesus Christ. Even secular and political parties are fond of quoting some statement of Jesus that would indicate He was on their side. A study of the words and work of the Master and His disciples shows that they were far more interested in principles and spirit than in party; in fact, one of the most surprising things is, they left no program of procedure at all. The heaven in the meal has ever been at work and never was so active as today. Many things in business and society which now pass unquestioned will undoubtedly have a breakdown when the principles of the fatherhood of God and the brotherhood of man are fully recognized and acknowledged.

Some Christians in Germany have insisted on a program, and for twenty years there has been a small but very influential political factor known as the

"CHRISTIAN SOCIALIST PARTY."

If we would understand this German movement, we must go back to the beginning of our century. Christianity was

languishing under the paralyzing effects of the prevailing skeptical philosophy, materialistic science and destructive criticism then and for some time previously taught in the schools. The reign of the church as the dominant factor in government and social and educational life had for years given way to the preponderating influence of the court. In France the court excesses had caused a most violent explosion in the French Revolution, but German reforms do not work in explosive ways. In the realm of thought the greatest reaction toward evangelical belief was voiced in Schliermacher. He insisted that the fact of belief — evangelical belief — must be seriously accounted for and not scoffed out of court. His procedure was three-fold: 1. A historical treatment of this transmitted subjective belief. Through this method has developed modern German orthodoxy. 2. A philosophical criticism of his belief. From this method has arisen modern liberal theology. 3. A constructive combination of both procedures. From this method arose the Ritschl school. Though these procedures of Schliermacher led in widely diverging directions, all of them were reactions from the materialism and skepticism and destructive criticism of his day.

Schliermacher represents the thought reaction against materialism. J. H. Wichern, the founder of the

GERMAN INNER MISSION,

represents the *practical* revolt of Christianity. In answering the question, "What is Christianity?" Wichern said it could not be answered in thought, but was love to our neighbor which must be expressed in action. It is well that he began to practice what he preached. He took into his needy little home a dozen very poor orphan children. He could well afford to receive the cynical thrusts of his enemies since their opposition only brought his work to the attention of the philanthropic and those hungering for a practical, constructive Christianity. His glowing heart of love for the poor soon caused his lips to preach with such eloquence that invitations came from all parts of Germany for him to come and tell the story of applied Christianity. Orphanages, asylums for the outcasts, hospitals, deaconess homes, seamen's bethels, workhouses for discharged prisoners, etc., sprang up like magic wherever he went. In fifty years scores of these institutions had been established, and the Inner Mission had been organized and endowed to maintain this splendid work.

But Wichern's movement meant more than this benevolent awakening. In the second place it created a spirit and work of reciprocity unknown before among German churches. Thirdly, it called into existence the city mission and evangelization societies with their manifold helps to the work of preaching. Fourthly, it has quickened the Christian church of Germany into social and political activity. As early as 1849 Wichern uttered these prophetic words: "The first period of the Inner Mission was in extending help to the helpless; the second period will be the free Christian association of the helpless to secure their own social relief. The Inner Mission betook itself earnestly to the realization of the first task, and the

boundary stone has now been erected between these two endeavors. It now marches out no less boldly to fight with similar armor and weapons the opponents of this latter cause of social reform, and the conflict will shake the world. Should it not be quite as possible to inspire our people for Christian Socialism as it is now possible for mistaken leaders to mislead them into a confusion of atheistic and social fanaticism?" But Wichern was too old and lacked the power to carry his second great purpose farther, and his successors did not have the power to comprehend his great plan. If the church had rallied at this time, much of the socialistic atheism and vagaries of Marx and Lasalle might have been successfully controverted and the good in the cause they advocated would not have suffered the reproach and backset it received from such revolutionary and immoral leaders as Johann Most and others.

Twenty years ago Wichern's idea was grasped by an able and fearless preacher of the Evangelical Church—the court preacher,

REV. ADOLPH STOCKER, D. D.

For his great activity and tact during the Franco-Prussian war, Dr. Stöcker had won the admiration of King William. At the close of the war the Emperor brought him from Metz to Berlin and made him one of his court preachers. Stöcker soon won the attention of the whole city by his very eloquent and exceedingly orthodox sermons. He was of aristocratic tendencies, but his work with the Inner Mission had caused his heart to beat warmly for the cause of the poor, and he soon undertook and has since carried to marvelous success the work of the Berlin City Mission. Stöcker was especially grieved with the estrangement growing up between the masses and the church, owing to the atheistic propaganda of the Socialists. Already in 1878 there were over 50,000 Socialists in Berlin. Many of these had been led away from the Christian faith by this atheistic teaching. He looked with honor upon the revolutionary propaganda of such leaders as Herr Johann Most and others. He studied their teachings closely. He saw that much they contended for was in direct sympathy with the principles of the Gospel. Stöcker's heart glowed with the truth of Wichern's prophecy, and he resolved upon a Christian Socialistic propaganda among the Socialists. He had already helped Prof. Adolph Wagner, Rudolph Todt and others to organize the Society of Social Reform, but this only sought to quicken the well-to-do classes and professions. The movement consequently languished among the many, was stoutly opposed by a few, and heartily endorsed by none. The paper it founded consequently came to an early death.

Dr. Stöcker began his work among the Socialists by personal efforts with the leaders. Finding this process too slow, he soon shocked all Berlin by coming out in a large public meeting and addressing the Socialists from the same platform with Herr Most. The fact that he opposed the doctrine of Most made no difference to a people who hated the name of Social Democracy and knew nothing and wanted to know nothing of their principles. Dr. Stöcker won a great oratorical victory in

that Socialist meeting in the big beer hall in Berlin. It is true he failed to bring the assembly over to his views, and by a large majority it passed resolutions contrary to them; yet he had compelled thousands who hated him to listen to him and respect his convictions. At the conclusion of Stöcker's speech Johann Most jumped to the platform, and after a fearful arraignment of Calvin, Luther, and the Christian Church, hysterically exclaimed: "The days of Christianity are numbered, and to the preachers our only reply is, 'Make your peace with heaven, your hour is departed!'" The following resolutions, adopted by a large majority of the assembly, show the state of feeling among the Socialists:—

"That the meeting called in the large hall of the Eiskellers for the purpose of establishing a Christian-Socialist-Workingmen's Party declares: In consideration of the fact that in about the 1900 years during which Christianity has existed the sorrows and distresses of the majority of mankind have not been softened, to say nothing of making an end of the same; and in further consideration that the present-day priests and servants of the church make no pretence of changing their accustomed course; and in the final consideration that every economic acquisition great or small without present, complete, unlimited possession of political freedom is worthless, so in the fulfillment of a Christian social program the case would remain as of old; be it, therefore, Resolved by this assembly, that from the Social-Democratic Party only do we hope for a fundamental removing of all ruling political and economic slavery, and that it is our duty with all our power to walk and work in the teachings of this party."

Dr. Stöcker has said that "that night was the greatest victory of his life; then was the Christian Socialist Party of Germany born." But he made two intense enemies who from then on were equally determined not to understand him—Herr Most as leader of the Socialists, and Bismarck as leader of the Government. He was to arouse the opposition of Bismarck in still another way. He was outspokenly opposed to the latter's plan of a state church. His intense opposition cost him his position as court preacher, but Kaiser Wilhelm would not consent to Bismarck's demand that, like Herr Most, he be banished from the country for his socialistic preaching.

LETTER FROM JAPAN

REV. JOHN W. WADMAN.

THE recent Government educational regulations prohibiting religious instruction, both public and private, in all schools receiving any kind of Government recognition, and also prohibiting children from attending primary schools other than those under Government control, have awakened a great deal of interest and provoked considerable discussion. All mission schools in Japan are more or less affected by these regulations. A committee consisting of the representatives of six Christian schools, including Azabu Eiwa Gakko (Canadian Methodist), Meiji Gakuin (Presbyterian), Rikkyo Gakko (Protestant Episcopal), Doshisha (Congregational), Nagoya Ei Wa Gakko (Protestant Methodist), and Aoyama Gakuin (Methodist Episcopal), have recently had three or four interviews with Count Kabayama, Minister of Education, praying for at least the privileges,

guaranteed by the constitution, of religious liberty in regard to schedules of study in these schools supported and maintained by private or mission funds. The Minister replied, stating that while he felt the importance of moral instruction, especially for the young men of Japan who, he regretted to say, stood upon a much lower plane ethically than the young men of any former generation, still he recognized the fact that Japan was now in a state of transition. Gradually, however, the nation is adjusting itself to new conditions, and so it would also in the matter of morals. The press had represented him as a foe to religious liberty. This was unjust. He was its friend. More than that, it was his own personal conviction that religion has a place and a value in the life of a nation. But in the school system it was necessary to keep education distinct from religion. During the interview our Mr. Honda of Aoyama pressed the question of religious liberty, pointing out the fact that the new law forced Christian parents to choose between a Christian and wholly secular education at the sacrifice of valuable advantages. His Excellency replied: "The religious liberty guaranteed in the constitution is liberty to believe a religion, but not necessarily liberty to propagate it; and in particular not liberty to propagate it in connection with schools."

In the meantime all the above schools except the Doshisha (Congregational) and the Rikkyo Gakko (Protestant Episcopal) have fallen in line, and those which have not as yet closed the departments directly affected by the new régime have decided to do so at the end of the school year, permission having been obtained from the educational department to continue religious exercises until that period.

We have just received the report of the New York Missionary Conference, composed of the officers and members of the Baptist, Congregational, Episcopal, Methodist, Presbyterian and Reformed churches, on this same question, recommending, on the part of all the schools represented in said conference, strong, united action in maintaining unimpaired the avowed and unmistakable Christian character of these schools in all their departments at whatever sacrifice of secular advantage or government privilege. It is hoped that this strong recommendation will secure the co-operation of these schools, as indicated above, which have not as yet fallen in line with the other schools.

In the meantime a general convention of missionaries representing all churches interested in educational work is to be held in Tokyo early next month to consider (1) the general effect of this new law upon our school work; (2) the future of Christian schools in Japan; and (3) the question of establishing one Central Interdenominational Christian University for the whole empire. A great deal of interest centres in this convention. It is thought that if the latter part of this program could be secured, viz., the establishment of one large undenominational Christian high-class university, it would be a splendid tribute to the spirit of Christian union prevailing among our missionary forces as well as a magnificent and permanent power for good in this empire, where young men and women are being more and more swayed and influenced by rationalistic and atheistic influences.

The Imperial Diet has been in session for some time, and one of the bills engaging its attention is entitled "Law of Religions," under which all forms of Christianity as well as other religions whose existence and propagandism in the country have hitherto been simply connived at (so to speak), are to receive open recognition and official pro-

tection in the same way as Buddhism and all other creeds which have existed here for centuries. By this law Christian workers are to receive certain benefits, such as exemption of church property from taxation, the relief of pastors and teachers from military conscription, and legal protection from slanderers and defamers. This last privilege is greatly welcomed at the present time when the forces of Buddhism are so vehemently arrayed against us with methods of opposition and persecution both slanderous and cowardly. The regulation runs thus: "Any person who shall slander or defame a religious teacher or pastor by public speeches, or by circulation of documents or pictures, or by creation of figures, shall be punished by a major confinement for a period not exceeding one year, with an additional fine of fifty yen." In return for these advantages we are restricted to certain regulations regarding our work, necessary for purposes of administration, none of which will prove much of an embarrassment.

While missionaries for the most part welcome the new regulations, the Buddhists, on the other hand, who claim that the law is framed in the interests of Christianity and to their disadvantage, are holding monstrous meetings in Tokyo and elsewhere and sending huge petitions to the authorities. It is difficult just now to forecast the outcome.

The Marquis Ito, in a recent address, discussed the effects of treaty revision and made a strong, earnest plea for courteous treatment of foreigners who are here for any legitimate purposes. Nothing, he said, would sooner and more irrevocably disgrace them in the eyes of the enlightened nations of the West than any uncivilized or unworthy behavior towards the "stranger within our gates." This address, as well as a similar speech before a convention of business men at the Imperial Hotel, has made a profound impression. Our native Christians especially welcome it enthusiastically, inasmuch as this question of loyalty to the throne is so frequently used by Buddhists as an argument against the Christian religion. Marquis Ito, although favoring Christianity, is not a Christian. And so all the more are his sentiments on this question of great weight and productive of much good.

The Japanese press, commenting upon President McKinley's Message to Congress in which he refers to his Far Eastern policy, makes the most favorable references to the stand America has taken in the Philippines. One of the leading dailies says that America's national honor is now at stake, and "we hope that the President will be sustained in his efforts to restore good government in these islands with as little delay as possible — a task in which he may count upon the sympathy and friendship of Japan." President McKinley's recommendation about a commercial commission to China is also welcome news to the Japanese; for while as a commercial rival it may be thought that Japan will not favor America's increased activity in China, yet there is room for all comers in the vast dominion of the Celestial Empire, and "we have particular reasons to welcome the Americans as our competitors in the development of Chinese trade and industry; for, apart from the specially friendly relations that have always existed between us, we are convinced that their interest will be identical with ours in maintaining the independence and promoting the civilization of China."

Following quickly upon Treaty Revision last July, when Japan entered the family of

civilized nations as a political equal — territoriality being abolished, and all foreign residents coming under Japanese jurisdiction — there was unfortunately, the very next day, a triple murder in Yokohama in which a drunken American sailor brutally killed two Japanese and one foreigner. The case has already been tried in the Japanese courts and the criminal sentenced. One of our Japanese Christian pastors of Yokohama has visited the condemned man day after day and now has reason to believe that he is penitent and resigned.

Hon. Messrs. Ebara (Canadian Methodist), Nemoto (Methodist Episcopal Church), and Kataoka (Presbyterian, and president of the Diet) have introduced, and succeeded in having it become law from April next, a bill forbidding the use of tobacco in any form by minors. The law provides that persons not of age if detected in the use of tobacco shall be subject to arrest, the parents liable to a fine and the parties who sold the tobacco amenable to the same. Our native Christian statesmen are, for the most part, actively devoted to the work of reform and the spread of a better type of civilization.

The people of Osaka have decided to establish a public library at a cost of yen 50,000. The Government contributes a suitable piece of land for the buildings which are designed to accommodate seventy general and twenty special visitors at one time.

The Pest in Kobe is well under control. Dr. Kitazato, who, a few years ago, visited the Pest districts of China and made the discovery of the Pest microbe, is in charge of the quarantine operations, and among other precautions has ordered the killing of all rats in Kobe. This is welcome news to the foreign residents of that sea-port town. Osaka has also made war upon its rodent inhabitants, announcing that the city fathers will pay a premium of 5 sen per head on all rats captured within certain limits adjacent to the Pest-infected quarters of the town. It is considered that rats cause the spread of the disease.

Hakodate, Japan.

THE LATE HON. O. H. DURRELL A Familiar Glimpse

REV. J. M. DURRELL.

[Rev. J. M. Durrell is a cousin of the late Oliver H. Durrell, and in youth and early manhood was his companion and confidant, always dearly loved. He was at his bedside when Oliver died. In response to a request for information concerning the early religious life of our friend, the following letter was received, which is so interesting that permission has been obtained to publish it just as it was written. — Editor ZION'S HERALD.]

YES, he was a good man. We have been companions from our earliest childhood. He was born on Cambridge St., East Cambridge. I was born on Hanover St., Boston. Our parents visited back and forth, taking us with them. When we were large enough to find our way, we spent Saturdays together. Until the present we have always kept in touch, and have confided our hopes and fears to each other. During our entire friendship an unkind word never passed between us. When I was about nine years old he saved my life; a few years later I saved him from drowning. In both cases we were playing together when the accidents occurred. Having had a large opportunity to know the real purposes of his heart, I am glad to say that I never heard an unclean sentiment from

his lips. I never knew him to do a mean act. He would always suffer wrong rather than do ill himself. His life has been clean and his motives above suspicion.

We were both brought up to pray, and often talked about religious things when we were lads. At the age of seventeen he came to a stage of his spiritual growth when he thought he ought to act for himself. He had attended Sunday-school and church because taught to do so, but the time had arrived for him to do his own thinking and acting. He was then a bundle boy. I was five years his senior, and had just ventured to open a dental office on Washington St. As I slept in my office nights, and cooked my own food in my laboratory, Oliver frequently shared my couch and scanty provisions. Once a week this was the regular order of events. The evenings were spent in the office studying the Bible, when patients did not call for services. A set of Clarke's Commentaries constituted our guide through the mysterious declarations of a mysterious book. Gradually we saw that *life* was the key to the Scriptures, and that beliefs were means to ends. When this was once apprehended by Oliver, he applied the conclusion to himself. One night he felt that his mother needed him, so, after our study was over, he started to walk home from the corner of Dedham and Washington Streets to Gore Street, East Cambridge, where he then lived. I walked with him as far as the foot of Leverett St. When we parted, he said to me that he proposed from that time on to take Christ as his pattern, and let the world know it. The next time we met for Bible study he informed me that he had made an open profession of his faith. I doubt if any saw a change in him. Outwardly he was always exemplary. His conversion was a matter of accepting the responsibilities of maturity. He saw his duty and did it, quietly but firmly.

His fitness for places of trust was soon recognized. He advanced rapidly from one position in Sunday-school to another, and from one office of trust to another in the church. He never disappointed his friends.

The outcome of the Wednesday evening Bible studies was a feeling that I had a duty to humanity in the direction of proclaiming Christ. After a practice of four years I sold out, and commenced preparation for the ministry of the Methodist Episcopal Church. This broke up our little Bible class. Another young man whom we had taken into our class entered the ministry of the Congregational Church.

The results of that class, small as it was, had a powerful influence on both of our lives. Ever after we exchanged ideas on spiritual matters that happened to be interesting to us for the time, sometimes by letter, sometimes by interview.

One day, seated in the office from which he has gone forever, I said: "Oliver, if you had to name one thing to which you owe your present success, what would you say?" His face grew very serious; it was several minutes before he replied. When he spoke there was a tremor in his voice as he said: "Jesse, the cause of what little success I may have achieved is the influence exercised on my life by the church. Church life has provided me with safe associates, taught me honesty, diligence, thrift and benevolence. Honesty is absolutely essential to continuous business standing, and the church benevolences provide those channels for the use of what we gain. Everything belongs to God."

He died as he lived. His family were about him. They received his parting blessing, and when his breathing ceased, we all knelt around the bed, while his pastor, Dr. E. M. Taylor, voiced our thanks for the gift of such a stainless example.

Nashua, N. H.

The Upper Room

OUT OF TOUCH

Only a smile, yes, only a smile,
That a woman o'erburdened with grief
Expected from you; 'twould have given
her relief,

For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered,
"Speak;"
But the worker passed onward unblessed
and weak,

Whom you were meant to have stirred
To courage, devotion, and love anew,
Because, when the message came to you,
You were "out of touch" with your Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said, "Write," but then you had
planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and
woe—

You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the Spirit said, "Sing tonight,
Thy voice is thy Master's by purchased
right;"

But you thought, "'Mid this motley
throng,
I care not to sing of the city of gold;"
And the heart that your words might have
reached grew cold—
You were "out of touch" with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches, and where it
will end,
Of the hours that you frittered away?
The Master's command is, "Abide in Me;"
And fruitless and vain will your service be
If "out of touch" with your Lord.

— JEAN H. WATSON, in *Baptist Outlook*.

Fighting Temptations

THE true way to conquer temptations is not to fight them in detail, but to go up into a loftier region where there cease to be temptations. How is it that grown men do not like the sweetmeats that used to tempt them when they were children? They have outgrown them. Then outgrow the temptations of the world! How is it that there are no mosquitos nor malaria on the mountain-tops? They cannot rise above the level of the swamps by the river. Go up to the mountain-top, and neither malaria nor mosquito will follow you— which being interpreted is, live near Jesus Christ, and keep your hearts and minds occupied with Him, and you will dwell in a region high above the temptations which buzz and sting, which infest and slay, on the lower levels. — *Alexander Maclaren, D. D.*

The Bible a Phonograph

AMONG the personal effects which Dr. Nansen took with him was a phonograph. Into this his wife had sung her sweetest songs, and his babe lifted up its infant voice. In the loneliness of the far north he could again hear the familiar accents and re-enter the home circle. Fatigued, here was rest. If ever discouraged, here was cheer. If ill, loved

voices would bring a balm. Did you ever think of the Bible as a phonograph, into which God has spoken? When life seemed more dreary than the icy Arctic, have you ever turned to the Book for companionship and courage? Into it God has spoken for your hours of sorrow, of weakness and trial. For all the moods of men the Bible has a message. For each condition in life, for every experience, it has direction and wisdom. Let us learn from the explorer the superior value of the Bible as a vehicle of comfort and rest to the soul. — *Rev. Warren P. Flanders.*

Working Faith

JOHN HABBERTON tells us of a preacher who visited a sick man whose house was filled with poisonous gases from a neglected drain. Talking of faith the preacher said to him: "You don't need to use more *faith*, but you *do* need to use some *chloride of lime* on that drain if you want to get well." — *H. L. Hastings.*

Use Your Strength

A lady was watching a potter at his work, whose one foot was kept with "never-slackening speed turning his swift wheel round," while the other rested patiently on the ground. When the lady said to him, in a sympathizing tone, "How tired your foot must be!" the man raised his eyes and said: "No, ma'am; it isn't the foot that works that's tired; it's the foot that stands. That's it."

If you want to keep your strength, use it; if you want to get tired, do nothing. As a matter of fact, we all know that the last man to go to for a helping hand for any new undertaking is the man who has plenty of time on his hands. It is the man and woman who are doing most who are always willing to do a little more.

The people who are tired of life are not those who work, but those who are too proud or too lazy to do so. Many of the rich are morbidly restless, while those who have to earn their daily bread are comparatively contented and happy. The Bible says that "the sleep of a laboring man is sweet, whether he eat little or much" (Eccles. 5:12); and the busy worker has health and blessing which the listless idler never knows. — *Selected.*

Value of an Immediate "I Will"

A FEW years ago one of the ladies of this church, interested in visiting the homes of the discouraged and poor, was calling on First Avenue. In a miserable apology for a home she found the chance to say a kind word to a man whom she met. He told her something of the story of his life. He had roamed about the world a good deal. He came from England to the United States by way of Canada. Although a Protestant he had married a Catholic, and had gone down through drink. Out of work, he was advised to go to our Madison Square Church House at 384 Third Avenue. He did so one evening, and remained for the usual gospel meeting. After the service one of the workers spoke kindly to him, and pointed him to Jesus Christ as the Saviour from sin, and asked him to accept Christ then and there. He knelt down in

one corner of the room and called on God to save him, pleading the promise of Rom. 10:13: "For whosoever shall call on the name of the Lord shall be saved." He said, "I will take the Lord now to be my Saviour." That was three years ago. He has united with a neighboring church by confessing Christ. He and his wife and two children are all interested members of both the Steadfast Circle and the Sabbath-afternoon Bible class at our mission, and he often works to lead others to Christ. He is a useful workman, and has kept his position when others have been dismissed. That immediate decision that one night at the mission changed his whole subsequent life. — *REV. C. H. PARKHURST, D. D. (Madison Square Presbyterian Church, New York.)*

Life's Rubber Tires

THE remark was made by our six-year-old, but it happens occasionally that the wisdom of six years is worth considering. We were talking of a sunny visitor who had just departed, and of her courage and cheerfulness amid many trials, when the small boy added his comment: "Yes, I like her. She just goes over bumps as if her heart had rubber tires."

We laughed at our bicycle boy, but the description was a forceful one nevertheless. The cheerful heart did bound lightly over hurt and fret and all the rough places of the earthly road as if there were, indeed, some protecting tires about life's wheels. And should not the same be true of us all? What does our trust in God's care and love, and in the final working together of all things for good amount to if it does not speed us more smoothly on our way? The friction and the jarring, the sensitiveness to every little roughness of the road, must be because we have not learned to use our faith aright — the blessed tire of faith that should keep our spirits buoyant and our course steady. — *Wellspring.*

Joy

WHERE does joy come from? I knew a Sunday scholar whose conception of joy was that it was a thing made in lumps and kept somewhere in heaven, and that when people prayed for it pieces were somehow let down and fitted into their souls. In reality joy is as much a matter of cause and effect as pain. No one can get joy by merely asking for it. It is one of the ripest fruits of the Christian life, and, like all fruits, must be grown.

There is a very clever trick in India called the mango trick. A seed is put in the ground and covered up, and after diverse incantations a full-blown mango bush appears within five minutes. I never met any one who knew how the thing was done, but I never met any one who believed it to be anything else than a conjuring trick. Men may not know how fruits grow, but they do know that they cannot grow in an hour. Some have never planted one sound seed of joy in all their lives. Others who may have planted a germ or two, have lived so little in the sunshine that they never could come to maturity. By a branch of the true Vine we may grow the fruits of His joy, for His method of living is one that in the nature of things produces joy. — *Henry Drummond.*

THE FAMILY

BUT ONCE

We pass this way but once, dear heart!

Musing above the birch logs' flare,
The booming of the mighty mart
Borne to us through snow-laden air,
Our talk is of Life's little day.
Between us and the embers' glow
A phantom wavers, spent and gray,
The Year that died awhile ago.

We pass this way but once. The seeds,
From lax or heedful hands that fall,
Will yield their kind. Lush, noisome
weeds

Our wild remorse cannot recall;
Sweet herbs of grace and goodly grain
We idly strew or plant with prayers —
Others will reap, for loss or gain,
And, cursing us, will burn our tares.

We pass this way but once. Though hard
And steep the climb through blinding
heat

And cruel frost, and sharp the shard
'Gainst which we dash our hurrying feet,
Our toil and hurt leave scanty trace —
A blood-stain on a displaced stone,
Vague lettering on a boulder's face,
Perchance the echo of a moan.

We pass this way but once. The joy
That might be ours today, withheld
(As you might dally with a toy),
Changes, like fairy gold of eld,
To withered leaves that mock our tears.
The love denied, the hope delayed,
Whate'er the wealth of future years,
Remain, for aye, a debt unpaid.

With thy true eyes on mine, dear heart,
As at the margin of the sea
Which thee and me one day must part,
Forgive all that I could not be.
Assail thou me while I cast out
Dark fancies that have wrought me pain;
Let love's strong faith bear down weak
doubt;
We shall not pass this way again.

— MARION HARLAND, in *Harper's Bazar*.

Thoughts for the Thoughtful

And daily, hourly, loving and giving
In the poorest life make heavenly living.

— Rose Terry Cooke.

Earthly arithmetic says, "Give and want." Heavenly arithmetic says, "Give and grow rich." — *Schauffler*.

The faith, Christ with me, can make the poorest and the hardest life luminous, joyous, glorious. — *Wayland Hoyt*.

God's will comes to thee and me in daily circumstances, in little things equally as in great. Meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response. — *F. B. Meyer*.

Obedience is the first and the great thing in this school of life in which the Master has placed us. Has not the Master said, "If ye love Me, keep My commandments?" The motto for every Christian should be, "Find out what Jesus Christ wants you to do, and then do it." — *Theodore L. Cuyler*.

A good many Christian people think of the battle as already fought, the victory as already won. They have an idea that all

they have to do is to put the oars down in the bottom of the boat, and that the current will carry them into the ocean of God's eternal love; but we have got to go against the current. We have got to learn how to watch and fight, and how to overcome. The battle is not ended; it has only just commenced. The Christian life is a conflict, a warfare against evil, and the quicker we find it out the better. — *Moody*.

There is a certain comfort in knowing that Jesus was weary, that He grew tired as His work pressed Him, that He felt the need of rest and longed for it. It sometimes seems as if we ought to feel stronger than we do, and as if we were to blame for not being able to bear up, without giving way to weariness. But if Jesus felt weariness in His life work, and yielded to it without sinning, we also are entitled to be tired and to take rest, as a part of our likeness to Christ. — *H. C. Trumbull*.

Translate duty always into terms of privilege if you would think in the language of God's kingdom. Faith is a duty the outsider may confess with grudging, but the child of the kingdom calls it a delight. Obedience is hard, the disobedient heart complains, but the children of God are glad to obey because they are His children. Cross-bearing is a bitter trial, the slavish spirit thinks, but the companions of the Crucified count it all joy that they are counted worthy to be sharers of His sufferings. All experiences thus translated into the language of the kingdom are transfigured also by the glory of the presence of the King. — *Congregationalist*.

All our unanswered prayers, all our wild wishes that are not fulfilled, all the delays of consolation and relief — they all cease to be utterly bewildering and exasperating when we know and hourly remember that every one of them goes up into the presence of a God who is as full of the compulsions of wisdom and holiness as He is of the impulses of love. . . . By-and-by we come to know, through many experiences which almost broke our hearts as we received them, but which we now thank God for in our most grateful prayers, that a million disappointments of our wishes are a cheap price enough to pay for the conviction rooted and grounded immovably at the very bottom of our souls that God *must* do the right, that however He may love a child of His, He cannot for that child do anything that is wrong, or leave anything that is right undone. — *Phillips Brooks*.

Did He say nothing of personal immortality? Yes! but much less than men have sometimes imagined. He spoke not as a higher animal to higher animals, but as a Son of God to sons of God. He told His disciples once that "he that liveth and believeth in Me shall never die." There is no dying, only transition, a passing through the curtain to the other realm that is close at hand. He told His disciples that this world is not the only dwelling-place in the universe; in it are many dwelling-places, and there will be a place for you beyond. When sometimes the worker grows weary and the soldier faint-hearted, or his little life comes toward its end, and he looks back and sees how little he has done or can do for others about him, and then looks forward to see into what kind of life his children are launched and in what kind of conflict they are to take part — then, in that hour, he may take comfort from the reflection that, having done his little here, the end is not, but still there is another sphere

out of which he can still put forth influences for the redemption and the upbuilding of humanity. And when the grave covers all that he can see of the one he loved and lived with here on earth, he then can take hope and cheer from the faith that it has covered only what he saw, and that which he really loved and which was invisible, the love, the faith, the patience, the long-suffering, the gentleness, the courage, these invisible things that made her what she was — these death cannot touch with so much as a little finger. — *Lyman Abbott*.

O Lord, teach me to know my need of help from Thee, and seek after it; to find my place and keep it; know my duty and do it! Amen! — *Daily Prayer of John Wallace*.

O ye who taste that Love is sweet,
Set waymarks for the doubtful feet
That stumble on in search of it.

Sing notes of love, that some who hear
Far off, inert, may lend an ear,
Rise up and wonder, and draw near.

Lead lives of love, that others who
Behold your lives may kindle too
With love, and cast their lots with you.

— *Christina Rossetti*.

CYMMWYNASGARWCH

ANNIE LEWIS PINFOLD.

IT has been said that every school or college leaves an indelible impress on the character and habits of students by which they may be easily distinguished in after life. The graduates of a noted Welsh University, it is claimed, are to be known by their "cymmwynasgarwch" — that is, their "readiness to serve or oblige." This speaks well for the faculty under whose guidance and supervision they pursued their studies; meanwhile, either by careful cultivation or unconscious imitation, acquiring this most commendable trait. To its possession their usually wonderful success in the work taken up as they have gone out from their Alma Mater has been ascribed by those who know them.

Long centuries ago a Divine Master taught His disciples grand lessons of love and humility as they walked with Him along the highway or sat beside the waters of fair Galilee. One that He always sought especially to impress on their minds was that of "love thy neighbor as thyself;" and even of himself He said: "I came not to be ministered unto, but to minister."

One of the reasons that some of us find this a hard and weary old world in which to live, is that we expect too much from it and from those with whom we come in contact day by day. Instead of seeking to ease and lighten the burdens carried by our fellows, which are often far heavier than our own, we sit down moaning helplessly over our load, and waiting for a helping hand which is, oftentimes, most grudgingly held out to us.

So far as possible, let us carry our own trouble. We shall find that help given to a brother in distress usually lightens our own load, and the joy of knowing that we have aided at least one pilgrim along the dusty highway of life, is a rare spur to our hearts to press onward ourselves.

"I serve" is a motto that kings and princes have been proud to adopt as their own, and I can think of none more fitting for the children of the Heavenly King,

who once found no task too menial, if done for love, and whose hand was ever ready to aid and succor.

Milton Mills, N. H.

KATHIE'S NEW SOCIETY

THREE girls sat in various unconventional attitudes in Sadie's room; they were a flushed and discouraged trio.

"It is this way," Sadie was saying from the edge of the bed. "You work as hard as you can. You run your feet almost off and wear your nerves and temper to bits trying to make something go, and then if it's a failure everybody says it is all your fault, and if it is a success they say, 'Well, I think it would have been better if you had done it another way.'"

"Yes," answered May, from the top of the table, "that's just so. Nobody helps, but everybody criticises, and when we have worked just as hard as we can, all they say is, 'Why didn't you do more?' Oh, dear!"

Then they all laughed a little hysterically.

"We're vexed," said Sadie, "because we worked so hard over our missionary social and didn't get any credit for it."

"I spent a whole day soliciting cake and ice cream and stayed all the evening in the hot church kitchen to serve it, and then Mrs. Alton said, 'Why didn't you have watermelons, for they would have been so much more seasonable?'" said May.

"I tramped all over town trying to get somebody to recite that missionary selection and spoke it myself at last because I couldn't get any one, and then Kate Lemon said I was always putting myself forward," wailed Kathie.

"I asked ten people before I could get four to sing the quartet, and Henry Johns said the music was too light, and I ought to have had a double quartet," said Sadie.

"Well," said Kathie, decidedly, "I think it is time a new society was organized to help the people who are trying to do good. We organize to help everybody else, the poor and the drunkards and the prisoners and the little neglected children and the heathen; but nobody gives any help to the helpers, and they need encouragement more than any one else."

"Let's be such a society," said May. "Who do you think needs encouragement more than we three? Let's encourage them."

"The minister, I guess," answered Kathie. "He spends all his life trying to help people, and is criticised all the time."

"The choir, I know," said Sadie, with her recent experience in mind. "They put in at least one evening every week practicing, and they come early to service every morning and evening and sit where everybody can look at them all the time, and then they are blamed if the pieces don't happen to suit everybody."

"Then there are the Sunday-school teachers," said Kathie. "Miss Lay's class of boys has been acting badly, and I know she goes home perfectly discouraged every Sunday; but nobody else will take it, and so she keeps on. I think she ought to be told that she is a heroine."

"Don't forget the Christian Endeavor officers," said May. "There are just a

few of us in the young people's society who have to take all the burden, and as a consequence we get all the blame."

"There is the Junior superintendent," said Sadie; "she works hard. We really ought to help her more."

"And the faithful ones who always go to prayer-meeting; and the good scholars who always go to Sunday-school and behave, though they don't get half so much attention as the bad, noisy ones; and the leaders of the Endeavor meetings who try so hard and feel so bad over those dreadful silences that come," said Kathie. "But listen, girls, there's the Endeavor bell. This society would better adjourn."

"Well, there's one comfort," said May, as they scrambled up, "the workers are the salt of the earth. Let's sweeten life a little for them."

That week there crept, from nobody knew where, a new element into Whippleton society. The pastor was surprised and delighted to be thanked for his sermon by three of his younger members. The Junior superintendent found that thereafter at least three of the Christian Endeavor girls took turns in attending the Junior meetings, and what help that was no one but a Junior superintendent could tell. The choir leader went home with a feeling of peace in his heart, because the effort the choir was making was at least appreciated; and the faithful older workers in the Endeavor Society as well as the timid younger ones were encouraged by being told, "That was a helpful meeting that you led tonight."

"I just love to be near Kathie and May and Sadie," said Grace Lee, the youngest and giddiest of all the members of the Endeavor Society. "They help you, somehow, in everything you try to do."

"It's queer," said Sadie, "but when you praise other people, other people praise you." — BERTHA E. BUSH, in *Wellspring*.

MRS. NEWCOMB'S RECIPE

ADELBERT F. CALDWELL.

"IT'S a mystery to me," declared Martha Hussey, who had run in to borrow a cup of yeast of Mrs. Emerson, "how Sylvia Newcomb can be such a well-informed, agreeable woman. She isn't a bit like the rest of us; and for my part I don't see but that she has just as much to do, and her family is a sight larger'n some."

"It's true," replied Mrs. Emerson emphatically, as she handed her new neighbor a cup of foaming yeast. "She's the most intellectual, contented woman I know of — and she's a powerful worker."

"I don't understand it. I was telling mother, only yesterday, that with all her work and care I didn't see how she had time to keep so well posted. When you go in there she always has something interesting to tell you, and isn't always talking about her neighbors. It must be a gift."

"It is," slowly affirmed Mrs. Emerson, "but it's an acquired one. She told me when she was first married and took hold of the hard work, for days she didn't have time to look into a newspaper, or think of anything but just her cooking and washing and bed-making. Finally she concluded 'twas no use; she must have

some time for reading and improvement. So she began to read, either the paper or some good book every day, the first thing she did after breakfast, not more'n half an hour or so, and then she'd know what was going on and have something to think about while doing her work. That's the secret of it all. Every morning her bit of reading gave her a text for daily reflection, and that's what's kept her so happy and contented."

"I believe I'll do it, too," exclaimed Mrs. Hussey, rising. "It's a recipe worth trying!"

Oxford, Me.

THE DAYS THAT REMAIN

"SO teach us to number our days." It was the text of the New Year's sermon, and it rather more than the sermon stuck in the mind and memory of Esther Bartlett as she and Maggie, the hired girl, drove along the country roads back to her little house. "So teach us to number our days."

Samuel came to take care of the horse, and the "women folks" went into the house. Maggie hastened to the kitchen to get dinner on the table, for it was late, and Mrs. Bartlett carefully folded her wraps, rolled her bonnet ties up into neat little packages as she put her bonnet into the box, and sat down a moment with her feet on the fender of the comfortable coal stove in the sitting-room. The long drive had wearied her.

"So teach us to number our days." Mrs. Bartlett swayed back and forth in her little rocker, keeping time to the words as they repeated themselves in her mind. "So teach us — to number — our days."

"Suppose I really do number my days," said she to herself. "Forty-three last fourth of May. Let me see" — and she did some rapid figuring on the back of an envelope with a pencil she drew from her pocket. Mrs. Bartlett had been rapid in figures in days gone by. "Fifteen thousand — nearly sixteen thousand days. Can it be possible?"

The little silver bell rang for dinner in the midst of Mrs. Bartlett's reverie, and she directed her steps leisurely toward the dining-room. A sunny room it was. Its brightness and cheer struck its owner with a gentle sense of pleasure. "It is pleasant as can be with me all alone in it," thought she; but as she partook of the lonely meal the thought of the day came back with fresh force.

"So teach us to number our days that we may apply our hearts unto wisdom." I do not quite understand," thought she, "what that means. I can't see how any amount of numbering the days that are past will help me to apply my heart unto wisdom. Perhaps it means the days that are to come. Let me see. I shall perhaps live twenty years more. I ought not to reckon on more than twenty years, though our folks are long-lived as a rule. That means" — figuring again — "seventy-three hundred days in round numbers. But what can I do with them? Just vegetate on here, as I have been doing the last three years?"

She heard Samuel laugh loudly, through the closed door, at something Maggie had said, probably, and a dreary pain came over her.

It seemed to her that she had lived out her life. She went back in memory to her childhood. How well she remembered the day she was nine years old, the birthday gifts, the new responsibility of life that seemed to press on her. How old she thought she was. How happy she really was. She remembered how her father

prayed for her that morning, and how her mother had come at night to "tuck her up" with special tenderness. How plainly she could see them both. Yes, and hear the tone of their voices.

Then she remembered when she first went away to school. How wonderful it was! How beautiful the world was! She had married early and, before she was twenty, a little one had come to brighten her home, but had gone away so soon. Oh, if the baby had only lived!

It was almost three years ago that her husband had died, leaving her the little farm all paid for, and a few hundred in the bank. She had got used to things, the neighbors said. "Used to things!" She did not contradict them, but she smiled bitterly. She was all alone, and would doubtless be alone the rest of her life. No wonder she felt as if all was over for her. And yet as she numbered her days there were thousands of them, stretching out before her, empty, meaningless, uninviting. "What can I do with them?" she thought.

She rose from her silent meal, rang the bell for Maggie half impatiently, and went back to her little rocker with the resolve to think no more about it. She took down her little well-worn Bible to read a few chapters, as she always did Sunday afternoons.

The book fell open at Esther. No wonder. It had been opened there many and many a time before. A heavily underlined verse met her eye. It was nothing new—she had read it a thousand times since, years ago, her husband had drawn the pencil lines underneath, with beautiful words about his "precious Queen Esther." But now it seemed as if she had never seen the words before: "Who knoweth whether thou art come to the kingdom for such a time as this." The emphasis had always before been on the "thou." Now it was on "such a time as this."

It was little that Esther Bartlett slept that night, but before the morning dawned she saw a kingdom of possibilities opening before her, even in "such a time as this." The sere and yellow world of yesterday was blossoming now with life and hope. There was nothing to live for, it was true, within her own narrow horizon of self, but to dare to take into one's thought the great outside, needy world—how much there was to live for!

"Thank God the deaconess work was inaugurated in my time," said she to herself, over and over with happy tears. "I'm over forty, I know, but if the Lord wants me to enter the work He'll open the way. And I can pay my own way while I make the experiment. I am glad of that," and she went to sleep.

Two years later. Esther Bartlett is forty-five now, but the days of the two years might well be reckoned not to have diminished her "seven thousand that remained," for she looked and felt not a whit older. The listless sadness had gone out of her face and out of her life. The little farm was sold and the money put into the bank. Its interest was more than the two hundred and fifty dollars required for "simple support" in the Deaconess Home of which she was now a happy member. For Esther Bartlett felt that she could not ask the Home to support her when she could so easily support herself. She had taken the whole preparatory course of study, and, hard as it was at her age to come back to books, she had felt the freshness of youth returning with the new views of Bible truth and the enlargement of mind that came with them. Moreover, her own rough corners had been ground off. She had got used to living with people—a most important element of success in the work.

And now she was really in the work. Day by day she "sought the wandering, comforted the sorrowing, visited the sick, prayed with the dying." She led the little children into the Sunday-school, and gathered poor, discouraged mothers, with babies in their arms, into the humble rooms of little cottages, where for the first time in years they heard the voice of prayer. Night by night she came back to her sisters in the Home, where around the pleasant tea table and at the precious family altar, they talk and pray over their work. Happy? Let me quote from a letter she wrote me a few days ago: "The Lord is so wonderfully gracious to me. I never enjoyed so much of His love and grace in my life as I do now. I wrote to my brother the other day and told him I believed I was just as happy as any one could be out of heaven."—*Message and Deaconess Advocate.*

WHEN THE BABY WENT AWAY

When the baby went away,
Oh, how dark the dreary day!
In the skies the dismal clouds were hanging low;
Darker yet within the door,
And our aching hearts were sore,
While we watched until the darling child should go.

Hushed our voices were and still,
Crushed our hearts with heavy ill,
And our eyes with blinding, scalding tears were full;
For the pallor on her face
Marked how death swept on apace;
And the flames once flashing in her eyes grew dull.

Then a gasp once more for breath—
One last struggle fierce with death,
And the pain-racked, suffering little form was still;
Broke in sobbings then my grief,
And I found in tears relief,
Though submissive to the mandate of God's will.

When the baby went away,
Though so dark the dreary day,
Yet "a light that never was on land or sea"
Burst the dismal clouds apart,
Shone like flame within my heart,
And dispelled the darkness drear enshrouding me.

For she left the gates ajar
To the blessed land afar,
And its splendor and its sweetness swathed my soul;
I could see the "great white throne,"
And the Shepherd, with His own
Safely folded while eternal ages roll.

I can see my baby now,
With her calm and noble brow,
And she smiles upon me while I plod on earth;
Aye, I feel her loving touch,
And remember that "of such
Is the kingdom" into which she then had birth!

When the baby went away—
No more dark is that drear day,
For she opened wide to me the "pearly gate!"
Aye! she blesses now my life,
Stays its passion, stills its strife,
Spurs me onward, makes my heavy heart elate!

When the baby went away—
Like an angel, then, she lay—
Like an angel, now, she seems to speak to me;
Bids me take life's burdens up,
Calmly drink its bitter cup,
Bravely forge my forward way, though hard it be.

Oh, how grand has life become!
Throbs and thrills my heart, then numb,
With the larger hope and promise death has given!
For I know her budding soul,
While eternal ages roll,
Will be blooming out in blessedness in heaven!

And such gladness given to her
To my soul shall serve as spur
To be ever braver, holier, day by day!
For she liveth still, ah me!
And death's vaunted victory
Lost its venom, when the baby went away!

—Advances.

W. H. M. S. NOTES

—The Woman's Home Missionary Society undertakes to raise \$200,000 of the Twentieth Century Fund, and has already made a good beginning.

—Said a man in Oregon: "I am forty-four years old, and have never heard a gospel sermon preached. I am proud of it." Is there need of home missionary labor?

—Three-fourths of the children in the classes of Marcy Home, Chicago, are Jews. They call the Home, "the Christ house on the corner."

—Emerson Home, Ocala, Fla., has two buildings, one cabin, and enough land for three good lots, worth three or four thousand dollars. Pupils last year were 89, twenty-seven being boarders.

—Miss Mary A. Tripp, missionary of the W. H. M. S. at Jewett, New Mexico, needs copies of singing books for prayer-meetings and Sunday-school. She prefers "Gospel Hymns" and "The Finest of the Wheat." Have you an extra copy? Please mail it to her.

—"The Treasury" is the topic of the concert lesson for Home Missionary auxiliaries in February. Send six cents to Miss Van Marter, 150 Fifth Avenue, New York city, for twenty copies of "Bags with Holes," one copy of "Mrs. Pickett's Missionary Box," and "The Compend," a leaflet prepared by Mrs. Rust during the last year of her life, which gives a careful summary of work and receipts of the W. H. M. S. during the past.

—A fine outgrowth of the Baltimore Deaconess Home of the W. H. M. S. is the Young People's Bible Class at Rogers' Mission, which enrolls eighty young people above the age of twelve years. Nearly all of these young people are bread-winners for others. The Mothers' Meeting at Rogers' enrolls fifty-four. Many of these women never attend church, but this meeting brings them in contact with Christian influences of a practical sort.

—The last Thursday in February is the Day for Humiliation and Prayer appointed by the Home Missionary Societies of several denominations. The ladies of the Presbyterian Board have prepared the programs. These may be had for fifty cents a hundred from Miss Van Marter, 150 Fifth Avenue, New York city. When sent by mail an additional charge of twenty cents per hundred will be made for postage. It is hoped that all auxiliaries of the Society will observe this day either as a union service or by themselves.

—A room of the Jesse Lee Industrial Home in Unalaska, Alaska, has been set apart to serve as a temporary ward for sick miners returning to their homes. Many of these men are suffering from the Cape Nome fever, and some must have perished on the beach but for the hospitality and help afforded by the missionaries at the Home. Dr. Newhall's work has been heavy in the extreme of late, and an early opening of the Hospital becomes more and more necessary. It is estimated that from ten to twelve thousand men will go to the Cape Nome region in the spring.

—In 1891, at the earnest request of the Indians for "a Boston woman," Mrs. E. C. Miller, M. D., was sent to them as a missionary. Since 1895 she has been supported by the W. H. M. S. At Toppenish, one of Mrs. Miller's stations, a church was recently dedicated, costing \$1,000. Mrs. Miller writes: "The restraint our missions exert over ungodly whites, keeping up the standards of righteousness and holding up Christ, have greatly modified frontier conditions." Five

hundred Indians are on the church roll at Toppenish.

—Harwood Industrial Home, at Albuquerque, New Mexico, will soon witness an interesting wedding. "Francesca," one of the home girls, and "Ambrosio," a young preacher, formerly a student at Harwood Home for Boys, are to enter the work of the Methodist ministry together. A revival of great interest and promise is now in progress in the Home. The missionaries rejoice greatly over this answer to long-continued prayer.

—One of the excellent homes under the care of the W. H. M. S. is the Gilbert Haven Home, Savannah, Ga. It was among the first established by the Society, and the two heroic teachers, Mrs. S. M. Lewis and Miss Viola Baldwin, who were the first on the ground, are still there. Six boys from the day school of Haven Home went last autumn to Hampton to learn trades. They work days and study evenings. Two girls have also gone there to take training as nurses. Three missions have grown out of this Home, one of which has developed into an Industrial Home.

—An excellent revival is in progress at Central City, Col., in which Miss Vernie Weaver, of the Deaconess Home at Denver, has given efficient help to the pastor, Rev. J. F. Coffman. Miss Weaver is a granddaughter of Bishop Simpson. Miss Weaver, in common with many of her sisters, has developed special gifts along evangelistic lines. Pastors will more and more in the future seek help among these devout and consecrated women.

—A request has gone out from the Executive Board of the W. H. M. S. that all Conference societies arrange Conference and district rallies in the interests of the Twentieth Century Fund. Not only has the W. H. M. S. undertaken to raise a large sum of money, but it also hopes to make a generous thank-offering of new members and subscribers to our papers. Baltimore Conference W. H. M. S. has planned a series of Conference and district rallies in this interest, and it is hoped that other Conference societies will follow this good example.

BOYS AND GIRLS

ALMA'S VALENTINE BASKET

MABEL GIFFORD.

"I HAVE four valentine secrets," said Alma, "and I can't think of the fifth. I must have one for papa, and it must be the very best one of all. What shall it be?"

Mamma was sewing, and Alma counted twelve stitches before mamma answered.

"You might give papa a valentine basket."

"Oh, do tell me! Shall I make the basket? And what shall I put in it?"

"You may make the basket, and then I will tell you what to put in it." In the pantry closet you will find some berry baskets. Choose the most perfect one, and bring it to me."

"M-m-m! This is a really truly secret," said Alma, with a long sigh of happiness.

"Now," said mamma, "we will cover it with blue, for blue is true, and we will line it with yellow, for yellow is sunshine, and this is to be a basket full of sunshine."

"Oh-h-h!" murmured Alma, with wondering eyes.

Alma was quite an artist, and for a week after the basket was planned she was busy out of school hours with pencil, scissors,

colored papers, paints and ribbons, needle and thread.

On St. Valentine's day she flitted about the house like a lively kitten, putting her surprises in unexpected places, and then watching to "see" when they were found.

Brother Walter went into the hall after dinner to put on his great coat, and he found a shaving-case pinned to the back of it. The cover was pink, with a bunch of violets in one corner, and a verse in gold letters. This is the verse:—

"Shave, shave, shave with care,
Shave your face and brush your hair;
But never shave in the bargain line,
Is the wish of one, your Valentine."

"Good!" said brother Walter. "That is the best valentine I have had today; I will try to make your wish come true, dear Valentine."

"Who do you suppose sent that?" asked Alma, trying to look very sober.

Walter looked at the valentine critically. "The poetry," he said, "suggests Shakespeare, but the flourishes at the end of the lines suggest a dear little sister, Alma by name." Then he gave her a "bear's hug," and went off whistling, "All the World is a Shaving."

Alma drew a long breath; she had been so afraid brother Walter would think her valentine nonsense. But he was too kind a brother to spoil any little girl's happiness even if the valentine had been a nonsensical one, which this one was not.

Mamma found her valentine on the mantel shelf in her room when she went up there for her after-dinner nap. It was Alma's photograph in a heart-shaped frame, with forget-me-nots scattered over a white ground. There was a little message on the back of it:—

"I send you myself for a valentine;
Oh, how do you like it, mother mine?"

"I like it so much that I would not part with it for the finest valentine in the world," said mamma. Then some one's arms were around mamma's neck, and somebody was saying: "I knew you would like your valentine."

Ellen, the housemaid, found her valentine in the pantry on the cake-board. It was a pin-cushion in the shape of a rolling-pin, and it was full of pins. Ellen was always hunting for pins. How she did laugh when she saw it.

"Now, whoever"—she began, then she saw the verse pinned to it:—

"You will find me sharp and fine,
But a good friend, eh, Valentine?"

"Now, could it be—little Alma took all that trouble for me?" said Ellen, looking happy, and wiping some tears from her eyes.

"You've guessed it! You've guessed it!" cried Alma, dancing in and clapping her hands—to "scare away the tears" she told mamma afterwards.

Then Alma went very softly up to grandma's room, and put her valentine on the little stand beside her chair. Grandma sat in her chair fast asleep. When she opened her eyes she saw a little black kitten staring at her.

"My! my!" said grandma, "where did you come from?"

Then she took up the kitten by the pink ribbon tied around its neck, and the kit-

ten fell open, and showed all its bones, which were bright new needles. "My! my!" said grandma. "What a wonderful kitten! What a useful kitten! I shall keep you right here beside me every day."

Inside, Grandma found the kitten's speech:—

"I'm the most useful kitten you ever did see,

I'm as full of needles as I can be,
Your true Valentine, believe me."

"Wasn't that a surprise?" said some one at the door.

"My! my! such a surprise!" said grandma. "Come in, dear, and have a peppermint."

That was all, until after supper, when papa was settled for the evening and reading his new magazine. Some one came up back of him and hung a basket around his neck. He looked around, but no one was to be seen, for some one had crouched down behind his chair.

"What is all this?" asked papa.

"It looks like a valentine," said mamma, who sat near him.

"A valentine!" said papa. He looked at the long, blue ribbon and took it off his neck. "This is a curious valentine, but it is a very pretty one. Pansies!" as he raised the lid. "Now some one knows how I like pansies."

"What have we here—an evergreen tree?" He took out a picture of a tree neatly drawn and painted. Then he spied letters on it:—

"While I to keep still do my best,
Do you enjoy peaceful rest.

Your Valentine."

"Well, well, this must be from Walter," said papa, "he's always as uneasy as an eel."

"Guess again! guess again!" said some one behind his chair.

"Oh! You are here, are you?" said papa. "How still you came in! Now what can this be?" It was a little flag, with letters where the stars should be. Papa spelled them out:—

"Cheerfully I will answer thee
Whenever thou speakest unto me.
Your Valentine."

"Now this is a valentine worth having. It must be from mamma," said papa, "for she is always speaking cheerful words unto me. I do not know what I would do without them."

"Guess again! guess again!" said Alma.

"But there is something else," said papa. He held up an anchor painted red, with gold letters:—

"To do promptly what I'm told,
Whether it's hot or whether it's cold,
Whether at study or at play,
Shall be my endeavor alway.
Your Valentine for every day."

"Bravo!" said papa. "This valentine must be from my dear daughter Alma, for she is always trying to help me, and we haven't any one else in the family who is such a poet."

"Right! right!" said Alma, skipping around the chair, her face beaming with delight. She sat down on papa's knee and told him all about the valentines. They made a call on grandma expressly to see the black kitten, and grandma and papa agreed that Alma was one of the best assistants good old St. Valentine ever had.

Needham, Mass.

THE SUNDAY SCHOOL

First Quarter Lesson VIII

SUNDAY, FEBRUARY 25, 1906.

LUKE 4: 16-30.

Rev. W. O. HOLWAY, D. D., U. S. N.

JESUS REJECTED AT NAZARETH

I Preliminary

1. GOLDEN TEXT: *He came unto His own, and His own received Him not.*—JOHN 1:11.
2. DATE: April, A. D. 28.
3. PLACE: Nazareth.
4. HOME READINGS: Monday—Luke 4: 16-30. Tuesday—Matt. 13: 53-58. Wednesday—Isa. 61. Thursday—John 5: 36-47. Friday—Luke 20: 9-18. Saturday—Prov. 1: 20-33. Sunday—Luke 13: 24-35.

II Introductory

Rejected in Judea, our Lord returned to Galilee and visited His old home in Nazareth. When He left that home, He was known only as the village carpenter; when He returned, after an absence of a year or two, the fame of His miracles and preaching had preceded Him. Cana, where He had turned the water into wine and done other mighty works, was distant only a three-hours' walk. His former townsmen were on the tiptoe of expectation. They naturally expected that here, where His humble toil had earned for Him but a scanty consideration, He would especially magnify Himself; that He would let them know who He was by parading His power; and that He would gratify their innate craving for "signs" by a perfect blaze of miracles. But in this expectation they were disappointed.

Following the habit of His youth, Jesus went to the synagogue on the Sabbath day. During the prayers and the reading of the Law, He appears to have taken no part in the services; but when the Pentateuch was laid aside, He rose and ascended the reader's platform. The roll of Isaiah was handed to Him. The selection made was that tender picture in the 61st chapter in which the Coming One is portrayed, not in robes of royal state, nor in the chariot of a conquering hero, but as the Healer of the brokenhearted, the Enlightener of the blind, the Preacher of good tidings to the poor and of deliverance to the captives. This He read, and stopping short with "the acceptable year of the Lord," He handed the roll back to the attendant, and sat down to deliver the sermon. Then calmly declaring that the text He had just read and which had been recorded seven hundred years before, was then and there fulfilled, He began His discourse with words which were as full of grace and sweetness as they were of startling assertion.

But the spell was soon broken. A murmur began to run through the audience—"Is not this Joseph's son?" The wonder which they had at first felt at the surpassing pathos and sweetness of the Speaker's words soon yielded to more turbulent feelings. His evident superiority in wisdom began to arouse their jealousy. They could not brook the assumption that the village carpenter could teach them anything. They grew indignant at His lofty pretensions, and His tone of authority which no rabbi or scribe had ever dared to use. The idea began to take shape in their minds that He was putting forth vast claims without

deigning to favor the town where He had been brought up by displaying His miraculous power in confirmation. He had asserted His Messiahship, and they were mentally challenging Him to prove it. They were, in their minds at least, scornfully retorting to these claims by the taunting proverb, "Physician, heal thyself!" Do here what you did in Capernaum, if you can.

Jesus saw the rebellious look and read the jealous thought. He had no miracles for them. They had vitiated the conditions on which He wrought those works of power. They lacked the candor, the docility, the receptivity, requisite. He closed His sermon, therefore, by reminding them that a prophet receives no acceptance in his own country; and that, just as it had been in the days of Elijah and Elisha, so now the gifts of divine power and grace were reserved for those who cherished humility and faith. Had not a poor Phenician widow at Sarepta, and a Syrian general at Damascus, been preferred of old to the proud and unbelieving Jews?

The growing disapprobation suddenly developed into murderous fury. The audience became a mob. In their violent rage they forgot the place and the day. They would not wait for judicial proceedings. They surged up around the Speaker like angry billows. They hustled Him out of the synagogue, and out of the city, and pressed Him to the brow of the hill on which the city was built, with the intention of hurling Him down headlong. But there was something in His mien and bearing which held their hands and thwarted their purpose. Now, as in numerous cases afterwards, His maddened enemies became sensible in His presence of a "spell of mystery and majesty" which overawed their design. He "passed through their midst," and went His way.

III Expository


16. **Came to Nazareth.**—He had spent nearly a year in Judea; He now returns to His old home and the scenes of His boyhood. **His custom.**—This may allude to His life-long habit of attending worship, or to His custom for a year back of teaching in the synagogues (see verse 15). **Stood up to read.**—Travelers of note, well-known teachers, and the like, were granted this privilege by the ruler of the synagogue, and were not only asked to read and explain, but also sometimes to exhort. Says Schaff: "This first appearance of Jesus, as a public instructor, in the synagogue He attended in youth, before those among whom He had been brought up, assures His sympathy with those placed in similar circumstances."

17. **Was delivered unto him the book**—the roll. The sacred rolls were kept in a depository shaped like the ark, which was placed on a platform at the end of the building. In front of the "ark" were the "chief seats" for which the scribes and Pharisees strove so eagerly. Here, too, was the eight-branched candelabra, and the lamp which was never suffered to go out. In front of these and on one side, was the platform on which the reader could stand to read, or sit to teach. **The prophet Esaias** (R. V., "Isaiah").—It is not clear that the rabbinical arrangement of Scripture lessons was yet in use. The reading of the Law was over for the day, and the prophet selected was Isaiah. **Opened the book**—unrolled the parchment. These scrolls "were rolled on a roller like a map; and if they were long, they were on two rollers, rolled up

from each end of the scroll to meet in the middle. They could be held, one in each hand, and unrolled as far as one pleased either way, and then held at the place and read; they were bound with a string, and easily sealed (Jacobus). **Found the place**—accidentally, some would say; providentially, we would say" (Schaff). The prophets had only one roller usually, one for each book; the Law had two. When there were two rollers, the place would be kept from week to week; when there was but one, the "place," if the close of the last reading was desired, had to be "found." "It seems to be intimated," says Barnes, "that He selected a lesson which was not the regular one for the day."

18. **The Spirit of the Lord is upon me.**

—The passage is taken from Isaiah 61:1-3, and is a free rendering from the Septuagint version. It appears to have been uttered by the prophet primarily in reference to himself; but as it is found in the very midst of the Messianic prophecies, it is evident that the words, in their fullness of meaning, could be used by no one but the Messiah Himself. Evidently the "Spirit of Jehovah" rested upon Him in every act and word of His ministry. **Anointed.**—Priests, kings, and prophets were "anointed" for their office, the ceremony consisting of the application of perfumed oil or ointments. The very titles of "Messiah," "Christ," show that Jesus was pre-eminently the Anointed One. **Preach the Gospel...** (R. V., "good tidings") **to the poor**—the "poor in spirit;" those who felt a poverty within which nothing but the Gospel could supply; and, also, in general terms, the destitute and humble, who, having no earthly riches or hopes to engross them, would welcome the offer of heavenly treasures. **Heal the broken-hearted**—omitted in R. V. **Preach deliverance** (R. V., "pro-



Fresh Milk!


Put the case to yourself for a minute. If, for the next six months, it was necessary for you to live on a milk diet exclusively, would you prefer dried milk, condensed milk, milk that is weeks and months old, or would you prefer nice fresh milk? Think of this and give the baby good fresh milk modified with

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claim release") to the captives — referring originally to Babylon probably, but used by our Lord to indicate a release from the bondage of sin. The word "preach," in the original, means to proclaim as a herald, or to sound a trumpet, and therefore the allusion may be to the emancipation which took place in the year of jubilee. Says Whedon: "Freedom is the spirit of the Gospel — emancipation from the bonds of slavery on the limbs, of ignorance on the mind, of sin upon the soul. **Sight to the blind.** — He claimed to be the Light of the world, that those "which see not might see." He opened darkened eyes to behold the wonders of God's universe; and He opened eyes which were darkened by sin and ignorance to behold the wonders of God's grace. **Set at liberty them that are bruised.** — This is from Isaiah 58:6, and not from Isaiah 61:1. Says Schaff: "Our Lord read what was in the roll, but Luke gives the general drift of the passage." The "bruised" are the oppressed or crushed.

19, 20. **The acceptable year of the Lord** — the true jubilee year; the year of grace; the era of spiritual emancipation. **Closed the book** — the roll; probably He did not read the usual portion of twenty-one verses. **The minister** — R. V., "the attendant." **Sat down.** — The reading was done in a standing, and the discourse uttered in a sitting, posture. **Eyes of all fastened.** — The force of our Lord's personality was almost, if not quite, as impressive as His miracles. His selection on this occasion, His manner of reading, previous history, reputation, the expectation of some wonderful work to be wrought by Him, the presence of His kinsfolk, all these would account in part for the eager attention paid Him; but, over and beyond all these, the "atmosphere" of the Speaker, the quiet authority of His manner, unlike even that of scribe or rabbi, would doubtless have the greatest effect in "fastening the eyes" of His audience upon Him.

It is good, in hearing the Word, to keep the eye fixed upon the minister by whom God is speaking to us; for, as the eye affects the heart, so usually the heart follows the eye, and is wandering, or fixed, as that is; or, rather, let us learn hence to keep the eye fixed upon Christ, speaking to us in and by the minister (Matthew Henry).

21, 22. **Began to say** — announcing His topic. **This day is this Scripture fulfilled** (R. V., "Today hath this Scripture been fulfilled"). — It was a vast and bold claim for the village carpenter to make — to thus deliberately converge the Messianic prophecies upon Himself. Unless His claim was well-founded, He was the greatest of impostors. No wonder that these Nazarenes, who saw in the Speaker only "the son of Joseph," grew indignant at these lofty assertions, and mentally challenged Him to prove them by miracles, as He had done elsewhere. **Bar'e him witness** — were swayed by the irresistible beauty and grace of the discourse. **Gracious words** — R. V., "words of grace." **Is not this Joseph's son?** — How, then, can he be the Messiah, as he professes to be? Their change of feeling toward Him manifests itself here.

23, 24. **He said** — perceiving their rising jealousy. **Physician, heal thyself.** — Their coarse feeling seemed to be: "You think we Nazarenes need healing, do you? Well, you are a Nazarene: suppose you heal yourself. If you are the Messiah, why are you so poor and humble?" Stier compares this with the taunt on the cross: "He saved others, Himself He cannot save." **Whatsoever we have heard done at Capernaum, etc.** — You have a big reputation down there; why don't you exhibit your powers here, if you have any? **No prophet is accepted** (R. V., "acceptable") in his own country — a proverb founded upon "the envy which

arises from seeing former equals outstrip us in life."

25, 26. **I tell you of a truth.** — He cites the cases of two revered prophets, both of whom wrought miracles not among their own countrymen, but among the heathen. **Elias.** — R. V., "Elijah." See 1 Kings 17:9. **Three years and six months.** — The prediction was for three years only; but there had previously been the usual six months' drought. **Sarepta** — R. V., "Zarephath."

27-30. **Eliseas** — R. V., "Elisha." See 2 Kings 5:1-14. **Naaman.** — "Thus both Elijah and Elisha had carried God's mercies to Gentiles" (Farrar). **Filled with wrath** — at being compared, as they thought, with Gentiles and lepers, and being denied in their imperious expectation of seeing a miracle. "A foreshadowing of our Lord's treatment afterwards from the whole nation of the Jews" (Alford). **Brow of the hill.** — "The traveler will see in Nazareth more than one cliff that might have served the purpose of the fanatical populace" (Porter). **Passing through, etc.** — "There is no need to suppose an actual miracle" (Farrar). Alford thinks He *did* use His miraculous power. **Went his way.** — He probably never returned. See John 1:11.

IV Illustrative

1. Perhaps the clearest parallel to this present escape may be found in Stevens' History of Methodism [vol. 1, p. 1952]. Wesley, assailed by a Cornish mob, is nearly thrown to the ground, whence he would never have risen alive. Struck with a blow upon the chest so that the blood gushes out of his mouth, he yet maintains a composure superior to pain, and perfect as if in the quiet of his study. Amid his utterance of prayer and their clamors for his life, a strange and sudden reaction takes place. A call is made for a fair hearing; and the very leader of the mob, awe-struck, becomes all at once his defender. And then, in language strongly reminding us of the present scene, it is added: "The people fell back, as if by common consent, and, led on through their open ranks by the champion of the rabble, he safely escaped to his lodgings." Whether this was miraculous or not, may be a question of degree, not of kind. Who can tell at what point the natural, awe-inspiring power of great or sacred character rises to a supernatural amount? (Whedon.)

2. In a lecture before the students of the Chicago Theological Institute, Mr. Moody gave the following object lesson: "The Spirit cleanses the believer through the Word. People close up their Bibles and then wonder why they do not become holy." He then took a pitcher of water and began to pour it into a bottle filled with a dark fluid. The water drove out the fluid, and was rapidly making the contents look clear. Then he put the cork in the bottle and continued to pour the water. "That," he said, illustrates the people who stop up their minds with unbelief. The Word does not get in, and their minds are poisoned and tainted with evil. Many people sit in church with their minds corked up, and the minister pours on the Word, but it all goes outside. The people should be prepared to receive the message as much as the minister to give it" (Peloubet).

Day of Prayer at Lasell Seminary

The Day of Prayer was observed at Lasell Seminary, Auburndale, by the usual suspension of all regular school duties and the devoting of the day to religious exercises, which Rev. Dr. C. W. Gallagher had in charge. These consisted of a sermon in the morning and one in the evening, while in the afternoon there was held a prayer-meeting conducted by the Christian Endeavor Society of the school.

The morning sermon was delivered by Rev.

L. H. Dorchester, pastor of People's Temple Boston, and was a quiet, serious and deeply impressive discourse upon the Christian life — its naturalness, its obligatoriness upon us in view of all we owe to God, and the incalculable benefits to be derived from it. He dwelt upon the mistaken character of the suspicious attitude towards the Christian life, as if from it could come the narrowing and saddening and crippling of our lives, instead of the widening and gladdening and healing that it really brings. At the close of the sermon, upon Mr. Dorchester's request, a goodly number of the students expressed a purpose to begin a Christian life.

The afternoon service was also a helpful and enjoyable one. The subject of the hour was "Friendship with Jesus," and there was hardly one present who did not in some personal way contribute to the meeting.

The evening service consisted chiefly of a sermon by Rev. Dr. T. C. Watkins, of Auburndale, whose theme was again the life and privileges and obligations of the Christian. He set before his audience the meaning of this life, the means by which it can most satisfactorily and perfectly be maintained, and the blessed results following therefrom. The day was felt by all to have been one of gracious influences.

We cannot all be the Master's jewels. But who doubts that the Master has a very tender and cherishing regard for the settings and foils of His jewels?

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WANTED. — A case of bad health that R-I-P-A-N-S will not benefit. They banish pain and prolong life. One gives relief. Note the word R-I-P-A-N-S on the package and accept no substitute. R-I-P-A-N-S 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

OUR BOOK TABLE

Growth of Nationality in the United States. A Social Study. By John Bascom. G. P. Putnam's Sons: New York. Price, \$1.25.

Prof. Bascom, after tracing the growth of national life and sentiment throughout the history of the country, following its ebbs and flows, its helps and hindrances, sums up his conclusions in the final chapter. Among them are these: The general government is far more in danger now of unduly overshadowing State authority than of itself being overshadowed by the States; the greatest danger at present threatening us is the same as that which has hitherto been the pre-eminent dissolving force in the life of nations, namely, a contention among classes as to their respective rights in the State; we need just now to recover a more absolute sense of wisdom in the oracles of law; the American people will never become wholly ministrant to each other till they feel that the laws are framed and administered with reference to the public welfare; no government based simply on the antagonism of parties, pursuing in a fluctuating way the ends of power, can yield a growingly satisfactory result.

"Partisanship is simply a method of subjecting the good to the evil. It is a blind conventionalism, available chiefly with the sober citizen, by which the political boss retains his power. In the adjustment of political forces partisanship always favors those least amenable to reason. It gives the unscrupulous man a growing advantage over the scrupulous one. It springs out of corruption and enhances corruption." "Our politics owe their deterioration to the fact that no important and opposed social interests have for a long time appeared in them." "The growth of nationality must always mean the collective growth of political institutions, industrial relations and class dependencies, ever in more harmonious submission and ministration to each other. That political movement which expresses existing social forces is sound and wholesome; that political activity which creates and pursues its own ends is superficial and corrupt. Our nationality is to be fully won or finally lost in the apprehension and pursuit of our social welfare."

The Revelation of Jesus: A Study of the Primary Sources of Christianity. By George Holley Gilbert, Ph. D., D. D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. The Macmillan Company: New York. Price, \$1.25.

Dr. Gilbert is doing some very excellent work in the interests of Biblical criticism, as we have already pointed out in referring to his "Student's Life of Jesus" and the "Student's Life of Paul." As he states so luminously in the preface to this volume, the truths of the New Testament must be historically investigated. We have never seen a more candid or convincing statement than the following from the author: "I can only say that this has been my constant aim, and that never, in the interpretation of a single passage or in the presentation of inductions from a group of passages, have I consciously had regard either to my own former views or to the theological consequences that might follow from the results at which I had arrived." That is an ideal statement of the ideal purpose and temper for the Biblical student. We heartily commend this work, as we have all the other volumes of the author.

Elizabeth Pease Nichol. By Anna M. Stoddart. E. P. Dutton & Co.: New York. Price, \$1.50.

This is included in the series of "Saintly Lives," edited by R. F. Horton—a series which brings together, as the editor says, "a motley company who, clad in very various dress, all wear the white flower of a blameless life." Mrs. Nichol was known to very few, but she was very useful in many lines of labor, taking a deep interest in emancipation, in the anti-slavery cause, and in every other movement for the alleviation of suffering and the amelioration of the lot of

the oppressed. She was a Quaker in religious belief, born in 1807, living mostly in the north of England, and dying in 1897. Mrs. McLaren, John Bright's sister, who knew her intimately, said: "I have known and followed William Ewart Gladstone with deepest admiration for his grandeur of character for forty years and more, but when I think of Elizabeth Pease she seems to me greater and nobler still." But the justification of such an estimate is not made manifest by the book.

Reading: How to Teach It. By Sarah Louise Arnold, Supervisor of Schools, Boston, and Author of "Waymarks for Teachers," "Stepping Stones to Literature," etc. Silver, Burdett & Co.: Boston, New York and Chicago. Price, \$1.

The significance and value of reading were perhaps never set forth more clearly and forcibly than in Miss Arnold's attractive new volume, "Reading: How to Teach It." Of the twelve chapters some will prove adapted to the needs of one, others to the requirements of another; but all will find of much assistance the interesting chapter on "The Use of the Library," which shows just how children may be trained to select and use books, and gives information which many a home reader will find available. Miss Arnold believes that long before entering school children should become familiar with good stories, both true and fairy, with exquisite songs and beautiful poems. Her wide and varied experience in school work has furnished the author with many unique and graphic incidents illustrative of points presented. It is this experience which makes Miss Arnold's book so valuable; she is not theorizing, she is presenting truths based on thorough knowledge and observation.

Life and Labors of Dwight L. Moody. By Rev. Henry Davenport Northrop, D. D. B. B. Russell: Boston, Mass.

The author of this memorial volume was for a time associated with Mr. Moody in his labors. He took part in the great revival in the city of Hartford, Conn., when the whole town and surrounding country were profoundly moved by Mr. Moody's evangelistic services. An interesting and valuable chapter, entitled "Mr. Moody's Ministry to Men," was written especially for this Life of Moody by Bishop Mallalieu, who was an intimate friend of the great evangelist and delivered an able address at his funeral. Every subscriber for this work will receive a portrait of Mr. Moody, for framing. This work of art is not a premium, but a part of the book. Sold only by subscription. Agents wanted.

The Missionary Manual. By Amos P. Wells. United Society of Christian Endeavor: Boston. Price, 35 cents.

No book upon missionary methods has ever been published with the completeness of detail or anything like the fullness attempted in this book. At least half of the plans here set forth have been tried and proved. At the same time, however, recognizing the value of novelty in this work, as in most work, the author made up the volume to a very large extent—probably half—of original plans which have not before been published. These new methods will be found as useful as the old have been, and will give fresh life to thousands of missionary meetings.

The Political Economy of Natural Law. By Henry Wood, Author of "Victor Serenus," "Studies in the Thought World," "Ideal Suggestion," etc. Lee & Shepard: Boston. Paper, 50 cents.

This book has received a profusion of commendatory notices from the press in all sections of the country. The burning topics of the day, including trusts, centralization, labor questions, socialism and coinage, are treated most instructively. It is now issued in paper covers to bring it within reach of all, and to accommodate the great demand for information upon these vital subjects, incidental to the coming Presidential cam-

paign. It is independent of prejudice, section, or party, and will be welcomed by searchers after truth.

Dreh-Ni-Gean. The True Secret of Health of the Body, Based upon Perfection in Its Sanitary Conditions. By Lucy Bissell Sanders. Sanders Company: New York.

The author of this volume is a physician, and the purpose of the book seems to be very largely an advertisement of herself,

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You can see for yourself the superiority of
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Silver White
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Examine it. Compare it with any other kind and you will understand why it's used by the leading cooks of the country.
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her system and remedies, and the foods connected therewith.

The Strange Adventures of Israel Pendray. By Silas K. Hocking. Illustrated by H. L. Richardson. Frederick Warne & Company: London and New York.

This is a story of the times when John Wesley was preaching in Cornwall. Among his converts was Israel Pendray, who devotes his life to the preaching of the Gospel. He has many adventures, some of which are directly in line with his preaching, and others are side-issues. It is a remarkably clear picture of the times.

True Stories of Heroic Lives. By Various Authors. Illustrated. Funk & Wagnalls Company: New York. Price, \$1.

Moral inspiration is largely aroused by the true stories of those who have dared and sacrificed for noble aims. "Lives of great men all remind us we can make our lives sublime." In this volume are gathered thirty-nine true stories of courage and devotion, from all quarters of the world, and told, for the most part, by personal acquaintances of the heroes, or eye-witnesses of the deeds of valor. Among them are George Dewey, Wm. Lloyd Garrison, Leo Tolstoi, Emile Zola, Theodore Roosevelt, Abraham Lincoln, Antonio Maceo, Maximo Gomez, Florence Nightingale, Booker T. Washington, etc.

The Pioneer Preacher. Incidents of Interest and Experiences in the Author's Life. By Rev. Sherlock Bristol. Illustrated by Isabelle Blood. Fleming H. Revell Company: New York, Chicago. Price, \$1.

This is an exceedingly interesting volume. The author, who is in many respects a remarkable man, tells the simple story of his life very modestly, but in a way to excite intense interest. Born in New England and educated in part here and at Oberlin College, he became a pioneer in religious work in the new West and on the Pacific Coast, passing through many thrilling experiences.

Handy Helps for Busy Workers. By Edwin W. Rice, D. D. Philadelphia: Rice & Hirst. Price, 45 cents.

Every Christian ought to be winning souls for Christ. Few feel this obligation. Most are ready with reasons, but not excuses. A reading of this little book ought to wake up the sluggard. If he says, "I am not the one to do it," the answer is: Every converted soul has its work to do, and no one else can do it. God has given to every man his work. Who is doing your work? Your pastor? He has his own work to do. The Sunday-school teacher? He cannot do your work; God has given him enough work of his own. But you say, "I don't know how." This book will show you how. It is crowded full of suggestions.

Magazines

—Herbert Putnam is accounted by good judges to be the prince of librarians, and for this reason, and that he writes for the February *Atlantic Monthly* upon "The Library of Congress," his contribution will command wide attention. An important and timely paper is that of Clement L. Smith on "The American College in the Twentieth Century." Either we are confused, or Gerald Stanley Lee has no clear conception of his subject, "Journalism as a Basis of Literature." Rollin Lynde Hartt has before shown that he has open eyes as an observer, and also the splendid but much too rare quality of truth-telling. His paper on "The Mormons" is excellent in every way. His conclusion is eminently practical and sensible. He says: "We must immediately frame a constitutional amendment, prohibiting polygamy in every part of the United States. That will throw all such cases squarely upon the federal courts, where they belong. Two things will happen: the

Gentiles will soon outnumber the Mormons; the Mormon empire will disintegrate." (Houghton, Mifflin & Company: Boston.)

—Governor Roosevelt is exhibiting marked ability for careful, comprehensive and vigorous writing in his articles upon "Oliver Cromwell," which are appearing in the current *Scribner's*. These papers are profusely illustrated. There is a very fine portrait of Donald G. Mitchell and an interesting and discriminating paper upon "The Master of Edgewood." H. J. Whigham writes upon "The First Stage of the Boer War—in the British Camp at Orange River" (Illustrated). Herbert Laws Webb presents "The Problems of a Pacific Cable." (Charles Scribner's Sons: New York.)

—Harper's maintains its high standard in the merit of its contributions, and particularly in the excellence of its illustrations. The February number is a good sample of this fact. "Today's Science in Europe," by Henry Smith Williams, finely illustrated, makes science read like romance. The second installment of Mrs. Humphry Ward's new novel, "Eleanor," appears. Prof. Albert Bushnell Hart writes upon "The Future of the Mississippi Valley." Julian Ralph has a characteristic pa-

per on "The True Flavor of the Orient." (Harper & Brothers: New York.)

—The *Forum*, always excellent, is unusually varied, pertinent and strong for February. Michael Davitt, M. P., writes upon "A Plea for Old-Age Pensions," while Rt. Hon. Wm. H. Lecky tells "Why I Oppose Old-Age Pensions." Hon. J. L. M. Curry, than whom there is no better authority, writes upon "Needs of Southern Colleges." Gilbert Reid puts very strongly, as he is able to, "Reform in China." William R. Thayer closes a very informational paper on "Longevity and Degeneration" with the statement: "Quarrel with our century though we may, it behooves us to know that it has been beyond all others the most favorable for the prolonging of human life." (Forum Publishing Co.: New York.)

—The *Coming Age* for February contains a large number of brief and suggestive papers. There is an editorial sketch of R. Osgood Mason, M. D., and a paper from him upon "The Educational and Therapeutic Value of Hypnotism." B. O. Flower writes upon "Fra Elbertus and the Roycrofters," and Rev. R. E. Bisbee upon "Present-Day Mysteries and Miracles." (The Coming Age Co.: Copley Square, Boston.)

THE NEW CENTURY

SUNDAY-SCHOOL

TEACHER'S MONTHLY

EDITED BY DAVID C. COOK

FOR BIBLE CLASS, INTERMEDIATE AND JUVENILE TEACHERS, SUPERINTENDENTS AND PASTORS.

MARCH NUMBER NOW READY

The publication of *The New Century Teacher's Monthly* (begun in January) has met a prompt response from earnest and progressive Sunday School Teachers in all parts of the United States and Canada. Nothing like it has ever been offered, and in no other publication do the lessons receive such exhaustive and comprehensive treatment. It occupies a field entirely its own and is an invaluable aid to every Sunday-school teacher who wishes to keep fully informed as to the latest and best methods.

THE MARCH NUMBER

of the *THE NEW CENTURY TEACHER* is of especial interest and value. In addition to most complete exposition of the lessons for the month, it contains the following:

LITTLE LESSONS; by J. L. HARBOUR.—"The Last Word," "Looking for God," "Suck to Him," "Those Little Imitators," "His Teacher Called," "Be of Good Cheer."

SUNDAY SCHOOL CONCERTS; by MRS. OTIS ATWOOD.—"How to Prepare Them," "Helpers," "Selection of Talent," "Arrangement of Exercises," "Rehearsals," "Purpose of the Concert," "The Child Who Needs Prompting," "A Successful Concert," etc.

HINTS AND HELPS FOR EASTER; by ALICE MAY DOUGLAS.—"Easter Letters," "Easter Gifts," "Home-Made Easter Cards," "Easter Socials," and numerous hints to teachers and officers; also, a number of elegant half-tone engravings showing church interiors decorated for Easter Day observance.

HELPS OVER HARD PLACES; by C. D. MEIGS, Gen. Sec'y State S. S. Association of Indiana.—"A Sunday School Hard Nut," "A Bit of Correspondence," "The Reply."

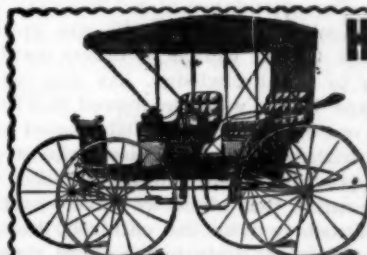
METHODS OF WORKING.—"Hints for Class Review," by CARRIE B. LEONARD. Also, "The Dress of Teachers," by Mary E. Q. Brush.

ROUND TABLE.—"Several Plans for Review," "Ten Minutes a Day to Easter," "Review Question Bee," "Review Scheme Using Perry Pictures," "Easter and Christ-likeness," "How to Teach Little Ones," "General Review," etc.

HEART-LIFE HELPS.—"All-Round Christians," "Those Vanishing Colors," etc., etc.

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The Deaconess Department

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

CORRESPONDING SECRETARY'S NOTES.

—The Corresponding Secretary had a good time among the churches last month. At Revere he talked about our glorious work, received a generous offering, and administered the sacrament of the Lord's Supper. The quiet but powerful pastor and his delightful wife are hosts that a guest does not soon forget. At Mattapan the reception was cordial and the offerings generous considering the other burdens resting upon this brave little society. In the evening the Corresponding Secretary preached and conducted a revival service. The brilliant pastor is popular in his pulpit. One of the students of the Training School is just beginning her work with this church and is much liked by the people. It is an inspiration to get such a royal welcome as was given by the pastor of Mt. Bellingham Church, Chelsea. There is never any trouble about the offering when the pastor puts his hearty stamp of approval upon it. The enthusiastic and touching address of a deaconess before the Sunday-school, and the clear and forcible address of another before the Epworth League, completed a "deaconess day" long to be remembered. A student is working successfully with this church also. At Saratoga St., East Boston, a large audience greeted the speaker and gave the closest attention to the presentation of this most recent phase of the forward movement. At the close of the service the ten-year-old son of the pastor came up to the altar railing and, reaching out his little fat hand to the speaker, said: "I liked that sermon about the deaconesses." The cordiality of the popular pastor and his wife was really refreshing.

—Those Sunday-school teachers and workers in Boston and vicinity who fail to attend Dr. Mitchell's illustrated lectures on Palestine at the Training School will miss an opportunity not often enjoyed.

—The first response to the appeal in the calendars came the very next day after they were mailed.

—The calendars sent out weighed, when ready for mailing, just half a ton. There were eight thousand, and with them went many prayers. There are a few calendars left, and those who have not received them may have one by sending address at once.

Home Notes

—Most heartily do we thank the friends who so kindly and promptly responded to our request in the last Deaconess number of ZION'S HERALD. The following is an extract from one of several similar letters recently received: "I am always greatly interested in the Deaconess Department of ZION'S HERALD. If you will kindly send me the address of some one, I will be very glad to send them my paper after I have read it. I wish I had means to do more. Especially would I like to help you in your work, for it seems to me that the Deaconess work as conducted by you and your associates is the most practical and useful at the present time."

—We are grateful to the friends of the poor who have sent us clothing, new and old, for our supply closet. Doubly grateful are we to those who have paid transportation charges.

—Not long since a reporter from the Boston Herald came to the Deaconess Home to find out some facts regarding our work. She was especially interested in the work of our district nurse. The next day an in-

teresting account appeared in that paper. As one result, soon after a lady came to the Home, bringing a package of dainty infant's clothing. She said she had read of our poor babies and their needs in the daily paper, and had resolved to help a little. Her only little one had recently gone to heaven. We are glad to have the needs of our work *Heralded*, not only by ZION, but by the secular press.

—The one blessed privilege granted the deaconess is the joy of entering into the hearts and experiences of people who have needs that they are longing to have supplied. Calling one afternoon, I went to the home of a lady who I supposed was a Christian. After talking with her awhile, I prayed with her, and when I turned to go she followed me to the door. In our parting conversation, I spoke of her husband and asked if he was a Christian. "No," was the response, and, bursting into tears, she clasped my hand and said, "I am not a Christian, either." I then inquired if she desired to be. She replied, "I have had such a longing in my heart for some time, and such an earnest desire to have Christ come into my heart, but I haven't had the courage to begin." I left her with a prayer in my heart, and an earnest invitation to seek God, assuring her that He would surely hear and save her. Meeting her a few nights after this, she told me in a brighter tone of voice, and with a new light in her face, that she had found peace and help.

The foregoing note was written for the January number of ZION'S HERALD, but was crowded out by Christmas notes. Since that time the husband has also been converted, and theirs is a happy Christian home.

The Training School

—The Monday evening lectures on Egypt and Palestine, given by Prof. Mitchell, of Boston University, and illustrated by hundreds of fine stereopticon views, are exceedingly interesting and greatly appreciated. A goodly number of friends of the School are in attendance as well as our own students. The morning lectures, given by many of the best instructors of Boston and vicinity, are also free to all who can avail themselves of such privileges.

—Besides the usual practical work of the students, such as house-to-house visitation, calling upon the sick, etc., the members of the School are in work along various lines. All the young ladies teach in Sunday-school, several have charge of Junior Leagues, and all assist in young people's societies. One young lady is often called upon to address the young people in the interests of the Training School and the deaconess work; meetings are held in rescue homes; one student has charge of a class of children—probationers in the church—and two are doing practical work in nursing in the Deaconess Hospital.

—The attendance at our Saturday sewing school is increasing. We are gratified by this fact as well as by others that have come to our knowledge. As our readers perhaps know, we have moved this school from our class-room to a little chapel in the neighborhood. Two ladies who are in attendance there on Sunday services told us recently that since we have been there on Saturdays with the children, there has been much less disturbance about the door on Sundays. Formerly the noise and stone-throwing from the street boys had been a serious annoyance.

—Dear friends, here is a partial list of our needs. Can you not supply some of them?

Materials for our sewing school, such as thread, needles, cloth, bleached and unbleached muslins, prints, gingham, flannels, outing goods, toweling. Even small pieces of only a few yards in length can be used. Then we greatly need provisions of all kinds, groceries, canned fruits and jellies, not only for our own family, but for the poor and the sick. Our students find many needy families in our immediate neighborhood, and we are doing all we can to assist them. All supplies intended for us please address, 683 Massachusetts Ave., Boston, Mass.

Hospital Notes

—On the 5th of this month our Hospital was four years old, and a pleasant little anniversary reception was tendered the nurses and Hospital committee by Miss G. M. Whidden, at her residence, Tuesday, Feb. 6, from 8 to 10 P. M.

—Sunday, Feb. 4, we were again favored by a visit from the quartet of Stanton Ave. Church, who came to cheer the patients with some beautiful singing. The reception room is very small for such a purpose, but the friends were kindly willing to make the best of the circumstances, and the patients were very grateful for the musical treat. Next month we hope to have space to give a brief *résumé* of the four years of hospital work.

—Old cotton is very much needed in the Hospital.

Fall River Deaconess Home

825 Second St., Fall River, Mass.

Home Notes

—Doubtless the many friends of the work in Fall River are anxious to hear the report of the finance committee for the endowment fund, but we cannot give the report in this issue. The committee were unable to give a full report at the last meeting of the board of managers, for various reasons, and Mr. Flint kindly and generously extended the time to the first of February. Pledges and cash still continue to come; and we hope to be able to send up the glad shout of victory in the next issue of the deaconess notes.

—Our force of workers has been in-

IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear pop, clash on the least provocation.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp.

We mail it FREE to any one who writes for it.

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ZION'S HERALD OFFICE, Boston

creased by the coming of Miss Eva Knowles, a trained nurse. Miss Knowles comes to us from the Bloomington Hospital, having spent two years in service in that institution. She is well equipped for service, and has already found that "the harvest truly is great." We pray God's richest blessing upon her in this new field, that she may be a blessing to others.

—The Bible class, which has been in progress during the winter in the Home, under the direction of Mr. Fellows, secretary of the Y. M. C. A. of Fall River, will continue, with Rev. J. W. Martin, D. D., pastor of the United Presbyterian Church, as leader. The class of young persons from the various evangelical churches of the city, together with the superintendent and managers of the Home, desire to express their gratitude to Mr. Fellows for his faithfulness and earnest effort in this work. All feel that they have been led to a thoughtful study of the Word, and many testify to a deeper work of grace as a result of this work. We heartily welcome Dr. Martin, and are expecting much from his teaching.

—We wish to acknowledge donations of clothing, provisions, etc., from Acushnet, North Dighton, Plymouth and Whitman. Besides these, there have come a number of boxes and barrels of which we have received no communication, hence could not acknowledge them either by letter or through these columns.

—A New Year's offering from both the First and St. Paul's churches was made to the Deaconess Home for distribution in its work. Many hearts have been made to rejoice because of their generosity in giving. The boys and girls of the Junior Leagues have greatly enjoyed assisting in the distribution of these goods, and have become much interested in those to whom they have gone. A sunny-faced boy of ten, his countenance beaming with enthusiasm, came into the Home and inquired for the deaconess who superintends the Junior League of which he is a member. When she came to meet him he said: "Say, Miss —, I know a poor family who need help awful bad. The father is dead, and the mother has to stay at home and work and take care of her little children, and there is only one boy to work to earn any money to help her, and he is sick and can't go to work. Don't you think, Miss —, it would be a good place to take some of that flour and things? My father said I could have the horse and buggy to take it if you did. That boy is in his Sabbath-school class." All this was repeated in breathless haste as the little lad stood before the deaconess, hat in hand, presenting his case. The deaconess hurried to make ready the "flour and things," the horse and buggy were soon at the door, and as the happy boy went on his errand of love and mercy, she wondered who received the richer blessing, the boy who carried the provisions, or the family to whom they were given.

—A friend of the work near Urbana, O., recently sent us \$20 to be used in connection with our industrial work. It was indeed a timely gift, for we are planning to enlarge our facilities in this direction. Much may be accomplished by the deaconess going into homes of disorder and wretchedness, poverty and filth, and through her personal effort and by directing the efforts of those in the home, bring "order out of chaos;" but we believe at the same time a part of her time may be profitably spent in teaching the rising generation of mothers, whose mothers cannot teach them, the useful household arts of cooking, sewing and general housework through the cooking-class, the sewing-school and the kitchen-garden; hence we desire to more fully equip

the building we already have for this purpose.

We were able to carry on our industrial work in the barn during the summer months, but without a heating apparatus of course it could not be done through the winter. The sewing-school, however, continues in the Epworth League room of the First Church. Now that the industrial fund has a beginning, there stands an open door to young people's and children's societies and individuals for contributions to a work that will be a blessing not only to these children now, but will insure better homes and better citizenship.

Providence Deaconess Home

85 Harrison Street

Home Notes

—During the month we were pleased to have Miss Harding of the Boston Home with us for a few days, while she was visiting her father who is sick in the Hospital; also to have a call from Miss Nye of the Boston Home. We are always glad to welcome workers from other Homes.

—Words of encouragement that come by letter: "I read in the HERALD of your work, and my heart is in fullest sympathy with you. I believe it is a work which but for you would be left undone, and I know the blessing of God will rest upon you. I wish I had the means to help more, but I will enclose one dollar now, and will send more when I am able."

Encouragement No. 2: "Please find enclosed one dollar to be used where most needed in your work, in which I am deeply interested. I only wish I could send a larger sum."

Encouragement No. 3: "Enclosed find a check for five dollars for the Emergency Fund, to use as you think best." This Emergency Fund has many demands made upon it. Sometimes it gets very low, but is rarely ever empty. It would mean very little to many of our friends to send us now and then fifty cents or a dollar, or more, and it would go a long way in helping us out when we are worried and perplexed in trying to help here a little and there a little.

ORGANIZED WORK.

—Our organized work at present consists of three sewing schools, one of which is among Italian children. In these sewing schools the children are taught sewing in a systematic way, basting, hemming, gathering, etc. The girls in advanced classes are taught how to make garments by hand, and also how to use the sewing machine.

Two Junior Leagues are carried on, of which the work is entirely religious and benevolent.

One kitchen-garden class is in progress, where the girls are taught how to do housework.

One Loyal Temperance Legion is carried on, in which there are from thirty-five to forty boys and girls.

One "mothers' meeting" is sustained, having a membership of ten. These mothers are taught to make garments, given religious instruction, and encouraged to be home-makers.

INCIDENTS.

One little girl came to the Home with an old pair of rubbers on her feet, doing the service of shoes. Both the stockings and rubbers were full of holes, and the little toes were sticking out like Mother Goose's "ten little pigs," only these were all crying to go to market after a new pair of shoes. She was not allowed to leave the Home until these "little pigs" were put into strong new houses with beds of wool.

A deaconess was going through the hospital wards with fruit and flowers, and stopped at a bed and asked the young woman if she would like some fruit. She replied that she would not dare to eat it, but asked the deaconess if she would not please leave some of the fruit on her table, for "I want the people to think that *some one* cares for me." This young woman had gone wrong, and felt she hadn't a friend in the world.

"Can the Lord do all these things?" asked a poor, care-worn mother of the deaconess, who had been telling her of the unbounded love and help that He delights to give to those who trust Him; and as she sat there, trying to point this woman to "the Lamb of God which taketh away the sins of the world," she could not but wonder if greater ignorance and superstition could be found in those countries where the name of Christ is not known.

A deaconess attended a funeral in a very simple home, where the darling baby, only ten months old, had been taken after a few days' sickness. On inquiry, she found they had not been able to find the minister whom they wanted, and who a few months before had baptized the baby. The undertaker promised to find a clergyman, but when the hour appointed came there was no one to say a comforting word. The undertaker was about to carry the little form out, when the mother broke down in her grief, and said she could not bury the little one without a service of some kind. The deaconess stepped forward and said she would offer a prayer and say a comforting word, which she did, much to the comfort and peace of the stricken mother and father. These people are not members of the church.

FOOD IN SICKNESS

Proper Selection of Food the Sure Way to Get Well and Keep Well

"While getting over the grip, and while my stomach was so irritable I could not eat anything without distress, I found I could take a dish of Grape-Nuts with rich milk, and feel built up like I had eaten a full meal, and yet have none of the unpleasant effects of indigestion. I wish people knew its worth.

"It seems to me trained nurses and physicians could use it to such good advantage. It is really the most nourishing and easily digested food I ever tried." Mrs. Myra J. Tuller, 1023 Troost Ave., Kansas City, Mo.

Grape-Nuts Food is now recommended by physicians all over the United States. They know it contains the delicate particles of phosphate of potash obtained from the natural grains. This is the element Nature uses with albumen of the food to build the soft gray substance in the nerve centres, brain and solar plexus, in the human body. The effect is in some ways like a stimulant, but does not wear off, for it is a natural rebuilding.

Grape-Nuts can be made into a great many different and palatable dishes. The Postum Cereal Co., Ltd., Battle Creek, Mich., the pure food manufacturers, offer to pay a reasonable sum for new and desirable recipes which may meet with their approval. Ladies are requested to experiment and send in their recipes. As an illustration: A most delicious moek pumpkin pie can be made from Grape-Nuts after the following recipe: Pour boiling water over $\frac{1}{2}$ cup Grape-Nuts, let stand 10 minutes; add 2 eggs, 4 table-spoonfuls of sugar, 2 cups sweet milk, $\frac{1}{2}$ teaspoon of ginger, 1 teaspoon mixed spices. Stir over slow fire until thoroughly boiled. Bake pie dough in deep pan. When done, put in prepared Grape-Nuts, return to oven and brown.

Death of Rev. John Wesley Merrill, D. D.

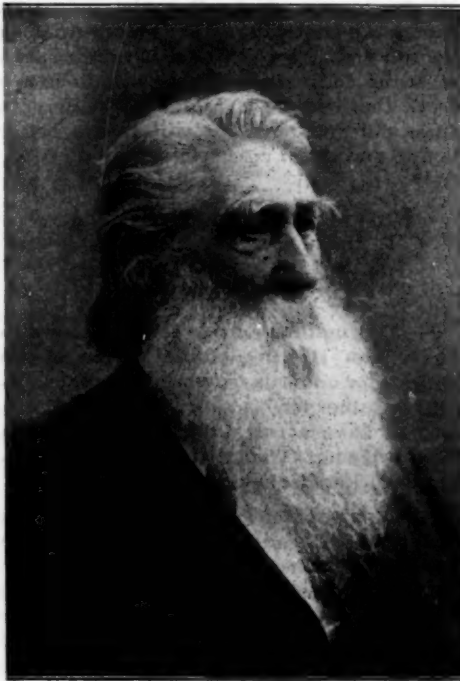
After an illness of several weeks, Dr. J. W. Merrill, of Concord, N. H., died at his residence, at noon, Feb. 9, aged 91 years. His long life reaches back into the early beginnings of New England Methodism. He was the son of Rev. Joseph Annis and Hannah Jewett Merrill, born May 9, 1808, in Chester, N. H., and was baptized in January, 1800, in Scituate, Mass., by Rev. Martin Ruter, the life-long friend of his father. In his third year, while in Wellfleet on Cape Cod, his first school-teacher was the mother of Marguerite Otheman, the first wife of Rev. Dr. Abel Stevens, the historian of Methodism. He was awakened and converted at a camp-meeting in 1819. In 1820 his family moved to Newmarket, N. H., and he became a student in Wesleyan Academy, which had been established there two years before. In the autumn of 1825, in his seventeenth year, having been examined by Rev. Wilbur Fisk who gave him a certificate that he was of good moral character and qualified to keep a common district school, and having been examined by the authorities in the town of Ashburnham, he taught his first public school in the Willard District of that town.

In the summer of the ensuing year (1826), as his father had finished his four years' work as presiding elder on the New London District, and had been stationed again at Bromfield Street Church, John went to a camp-meeting on the Cape with the people of his father's charge. Rev. Timothy Merritt was the senior colleague and pastor of the First Church then worshipping in Methodist Alley. As one of the Methodist pastors must remain at home, his father did so, and Father Merritt went to the camp-meeting. The company had to go by packet. No sooner had the people got on board and the vessel was to slip her moorings than Father Merritt, ever ready for the opportunity, made a brief but feeling address to the crowd on the wharf, a hymn was sung, and a fervent prayer offered; then the sails were hoisted to the winds, and they were soon tossed on the waves. A venerable, polite and able colored minister of Boston, Father Snowden, was on board. He preached eloquently on the camp-ground, and gave several addresses on shipboard. It was at this meeting that Father Merritt's beloved daughter, Susan, afterwards the accomplished wife of Rev. Gershom F. Cox, D. D., experienced religion.

In the winter of 1829, having decided to become a minister of the Gospel, John became a student at Wilbraham. Among his fellow students were Jefferson Hamilton, Jefferson Hascall (both afterwards choice pastors of the Bromfield St. Church), Edward Otheman, Selah Stocking, Horace Moulton, Joel Knight, Charles Adams, David Patten, Osmon C. Baker, and others.

He received his first license to preach from Rev. John Lindsay. In 1830 he entered the freshman class at Bowdoin College. During his sophomore year he left Bowdoin and entered the same class at Wesleyan University. It was in the summer of 1834 that, going with Dr. Fisk to the New York Conference at its session in New Haven, Conn., he was elected by that Conference to local deacon's orders, and on the Sabbath ordained by Bishop Andrew, after-

wards of celebrity in the Methodist Episcopal Church, South. He was graduated from Wesleyan University in 1834. From 1834 to 1837 he studied in Andover Theological Seminary. In 1837 he was elected president of McKendree College, Ill., and in 1844 this institution conferred the degree of D. D. upon him. After serving four years at McKendree, he returned to Massachu-



REV. JOHN WESLEY MERRILL, D. D.

setts, and in 1841 organized the first Methodist Episcopal church in East Boston and became pastor of the same, Rev. David Kilburn then being presiding elder of the Boston District.

In 1842 he was married to Miss Emily Huse, of Newburyport, daughter of Enoch and Hannah Huse, a woman of eminent piety and usefulness, who died in 1886.

In 1854 he was appointed professor of ethics, metaphysics, natural and historical theology in Concord Biblical Institute, which position he held until 1868. He then returned to the itinerant work for a few years, and in 1873 took a superannuated relation, which he held until his death.

By the death of a brother some twenty-five years ago, he came into a competency which enabled him to live in comfort and to give generously to church and general benevolence. He

connected himself with Baker Memorial Church, Concord, and was greatly venerated and loved by the people of that church. He was particularly brotherly, companionable and helpful to the pastors of the church, and supported them in every practicable way. So long as he was able, he was a constant attendant upon all the services. The portrait that is presented herewith is excellent, and reveals his patriarchal and attractive features. Until the last he remained young in his sympathies and optimistic and hopeful. He was loved and revered by the people of the city at large, and especially by the younger generation. His memory is fragrant, and will long be cherished as an inspiration.

He is survived by three sons.

The funeral services occurred at Baker Memorial Church, on Sunday afternoon. Rev. William H. Hutchins, pastor of the church, officiated, assisted by Rev. E. R. Wilkins, chaplain of the State Prison, Rev. C. D. Hills, D. D., of First Church, and Rev. Joseph H. Brown, of Manchester, a life-long friend of the deceased. Floral tributes came from all parts of the city, and included a beautiful piece from the members of John Wesley Merrill Chapter of the Epworth League, connected with Baker Memorial Church. The interment was at Wilbraham.

Protecting the Birds

AFTER all, the birds are not being forgotten in these stirring political times. Here, for example, is Governor Roosevelt, who declares in his message to the Legislature that "the State should not permit within its limits factories to make bird skins or bird feathers into articles of ornament or wearing apparel." And he further says song birds "should be protected;" as assuredly they should be. State laws, however, are but partially effective, and Senator Hoar has introduced a bill that prohibits foreign or interstate commerce in birds, feathers or parts of birds for ornamental purposes, or for any purpose except food, although it permits the importation of living birds and of feathers taken from living birds without injury to the bird. Chiefly, however, we believe this must be a matter of State legislation, and the education of the public mind and feeling against the use of dead song birds on hats; and one of the best methods to this end is the establishment of Audubon Societies in every village and hamlet in this State. Is there one in your town?—*Christian Work*.



THE EAST GREENWICH ACADEMY

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LOCATION in the most beautiful and healthful section of New England, overlooking Narragansett Bay.

TEN COURSES OF STUDY, including Elocution, Art, Music and Commercial, fitting for the best Colleges and Scientific Schools.

EXCELLENT HOME INFLUENCES, with constant care for health and morals of students.

CO-EDUCATIONAL, terms very moderate, \$200 per year in advance paying for Tuition, Board, Light, Heat and Laundry.

SPRING TERM will open Tuesday, March 27. Applications now being received for the new term and also for next year.

Send for Catalogue or detailed information to

Rev. AMBRIE FIELD, Principal.

DEDICATION OF OAK HILL CHURCH, FITCHBURG

On Jan. 19, 1891, a few of the faithful members in the west section of the city of Fitchburg were organized as the West Fitchburg Praying Band. The object was to aid in the spiritual work of the church with which they were connected, and also to hold meetings in school-houses and homes wherever opportunity presented. Their labors were abundantly blessed in their home church, as well as in the various sections where they were permitted to hold meetings.



OAK HILL M. E. CHURCH, FITCHBURG.

At a meeting of this band on Sept. 14, 1896, it was felt that some regular work should be carried on in what was known as the "Cleghorn" district, and it was decided to hold meetings there if a suitable place could be secured. On Thursday evening, Sept. 17, 1896, the first meeting was held at the home of Mr. John McNair, a member of the West Fitchburg church. The following members of the Band were present at that meeting: Henry Godbeer, leader, John McNair, John Woolacott and James Brewer. At this meeting eighteen persons were present, and a good spiritual interest was manifest. These meetings were continued at Mr. McNair's home generally under the charge of Messrs. Godbeer and McNair, and out of them has come what is known as the Oak Hill Methodist Episcopal Church. On June 27, 1899, the church was organized, and is independent of the other Methodist churches of the city, although Rev. W. G. Richardson of the First Church was appointed pastor. The officers are as follows: Pastor, Rev. W. G. Richardson; trustees, George J. Pettybridge, Robert Harley, Ralph E. Thompson, John McNair, Henry Godbeer, Alexander McCullum, John H. Daniels; stewards, Alexander McCullum, Henry Godbeer, David Allan, John Pollock, James Brewer, F. N. Spooner, John Bancroft; superintendent Sunday-school, F. N. Spooner; class-leader, John McNair.

The new church occupies a commanding position on Oak Hill Road, at the corner of Columbus Street, and the location commands a fine view of the Nashua River Valley, the hills beyond, old Rollstone, and the elevated part of the city. The building is 30x40 feet, with tower and belfry, and rests upon a solid foundation of cut granite. The basement will not be finished immediately.

The building is entered from the front through double doors. The hall, twelve feet square, includes a stairway leading to the class-room, which is over the church parlor, each apartment being 12x18 feet. A door on the left of the hall leads to the church parlor. The auditorium is 28x30 feet, and at the farther end from the entrance are the platforms for the pulpit, the choir and organ. The auditorium is lighted by six stained glass windows, three on each side. The building is finished in cypress, and the walls and ceilings are plastered rough cast, the plaster in the auditorium being neatly painted.

This enterprise has had a host of valuable

friends who have been enthusiastic in their efforts in its behalf, and they have not been limited to one church or denomination. First of all should be mentioned the West Fitchburg Praying Band, whose earnest labors will never be forgotten; the Parkhill Manufacturing Co. gave \$500; Mr. John Daniels, a Baptist deacon, gave the land; Mr. Ralph E. Thompson, a Congregationalist, has served as treasurer since the organization of the church; and Mr. John McNair has been the untiring solicitor of funds. The building committee have been painstaking and faithful, and the pastor, Rev. W. G. Richardson, has handled the whole affair with the wisdom which characterizes his excellent work. (He modestly declines to have his photograph published in connection with this account.)

The dedication took place Saturday afternoon, Feb. 3. All the Protestant churches of the city were represented by prominent members, and the church was thronged with an interested congregation who invoked God's richest blessing on the promising enterprise. The pastors of the city took part in the introductory exercises, and the sermon was preached by Rev. Geo. S. Butters, of Somerville, a former pastor of First Church. The building was dedicated by Presiding Elder Joseph H. Mansfield, and the music for the occasion was furnished by the West Fitchburg choir. Pastor Richardson asked for \$200 as a thank-offering of the congregation, and the response indicated that the people were with him in the work so auspiciously begun. At present there are twelve members of the church, and at the first session of the Sunday-school there were 73 present. On Sunday the pastor preached to a congregation that filled the chapel, and in the evening a spiritual prayer-meeting was conducted by the brethren who held the first Methodist service in that district Sept. 17, 1896.

The Kynett Loan Fund

BISHOP MCCABE.

Dr. J. M. King of the Board of Church Extension has undertaken to raise \$5,000, to be known as the "Kynett Loan Fund," Mrs. Kynett to receive the interest upon it during her life at 6 per cent. Thirty-two names have already been secured for \$100 each. President McKinley has not been so oppressed with affairs of State as to fail to notice the movement. His name is among the thirty-two. We need eighteen more names. If more than enough should be received, it would still be counted in the memorial fund for Dr. Kynett. He originated the great Loan Fund, which now amounts to nearly \$1,100,000. That itself is his monument; but a fund bearing his name would, I am sure, be pleasing to Dr. Kynett. Please send your name to Dr. J. M. King, 1026 Arch St., Philadelphia.

Recognition

MR. MOODY concluded one of his latest mission services with a pathetic appeal to his hearers.

Some years ago he heard of a poor mother who had an only child who was idiotic, and on the day when it was fourteen years of age a neighbor came in and found the mother weeping in the bitterness of her soul. She wanted to know what was the matter. The mother said: "For fourteen years I have cared for that child day and night; I have given up society and spent my time with her; and today she does not know me from you. If she would recognize me once it would pay me for all I have ever done for her."

Then added the preacher: "How many are there over whom the Son of God has watched and cared for and blessed, and who have never once recognized Him, have never looked up into His face and said, 'Thank you, Lord Jesus!'"

The *United Presbyterian* has this very striking portrait of the Laodicean, who was "neither cold nor hot:" "What is he politically?" was asked of a friend; and the answer was, 'Isn't anything. I've known him for years, and do not know even now what ticket he votes.' 'What is he religiously?' 'Well, on the same principle, one would have to say that he isn't anything. He has never been known to make any profession of his faith. He does not vote any kind of religious ticket.'

The *Outlook* of late date makes some very palpable and discriminating suggestions in saying: "The spirit which confounds error and sin, which denounces men as guilty for not agreeing in theological or literary opinions with their self-constituted judges, is morally as far removed from the spirit of Christ as it is intellectually removed from that of a sound philosophy and a right reason. . . . The difference between Prof. William H. Green [who holds conservative views of the Old Testament] and Professor S. R. Driver [who is a progressive student] is not a difference of moral character. To treat it as though it were, is to ignore the plainest and simplest distinction."

MAN AND WIFE

See Changes as They Change

To sweeten sour human nature, one of the best methods is to leave off coffee if it gives you dyspepsia or makes you nervous.

"I asked husband this morning to write out a testimonial for the Postum Cereal Co., and from it I quote: 'I am pleased to be able to state that my wife has been cured of sick headaches and "general cussedness" by leaving off coffee and using your Postum Food Coffee. My home is now a happy one.'

"I am forced to admit his joke contains more than a modicum of truth, for I find now I have complete control of my nerves, while formerly I was often irritable, and husband himself has been entirely cured of insomnia by leaving off coffee and taking up Postum. He sleeps now like a baby, from the time he goes to bed until morning, and perhaps his improvement is partly a reason for his seeing such an improvement in me. At any rate, our old sickness and troubles have disappeared.

"I had tried everything for my sick headaches, but as long as I stuck to the coffee, the headaches stuck to me. It took us a little while to learn that we must follow the directions in making Postum, in order to obtain a really palatable, delicious beverage. People must get over the idea that they can make it in any kind of a slipshod way and have it good. The great element in making good Postum is to allow it plenty of time to boil. That is certainly simple enough, and when the cook becomes accustomed to making Postum, one can depend upon a regular quality every morning.

"I know people who seem to be able to drink coffee, with no bad effects; and on the other hand, I know that probably one-half of all my friends are more or less unpleasantly affected with coffee, when they persist in using it, but Postum has obtained a strong hold since its qualities have become known, and a great many of our friends are steady users of Postum in place of the ordinary coffee, and you may be sure every family that has used Postum for even one month will be ready to testify to the improvement in health.

"If you should publish this letter, please suppress my name, as I have a horror of undue notoriety. If any one will take the trouble to write you for my name and address, I will cheerfully answer any questions that may be asked, and furnish satisfactory evidence to substantiate my statements. Respectfully," Mrs. ———, Hyde Park, London, Can.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Providence Ministers' Meeting.—A series of very interesting papers has been given before the preachers on recent Mondays. A beautiful paper on "Revivals the Life of the Church" was read by Rev. G. W. Anderson. The introduction was a prose poem on the exuberant life everywhere in nature. The essayist ably argued that only a fulness of life in the church should satisfy the preacher. Dr. Bass, the presiding elder, gave a splendid paper on a similar theme, and carried by a strong presentation of the facts the convictions of the large audience of ministers and laymen with him to the conclusion that our present dearth of conversions may be remedied when more faithful personal work is put forth among the unsaved. Rev. C. H. Ewer gave a thoughtful address on the value of a liturgical service to induce more intelligent and spiritual types of piety and worship. Rev. F. W. Coleman read an interesting paper on the book of Job, in which he adopted the view that for all purposes of spiritual help the work may be considered a poem, with possibly some partial historic base for support, but in the main an invention of the unknown writer. The beautiful style of the essayist received much commendation. Dr. William Burt gave an address before the meeting on a recent Monday that was enlightening and most heartily enjoyed. His sermons in the Pawtucket First Church and in Mathewson St. and Trinity-Union of Providence were spoken of as masterly efforts.

Foxboro.—From a lay source we learn that the work here is in an encouraging condition. The men's meeting held every Sunday afternoon has proved not only attractive, but a blessing to all who have attended. Speakers from various places have addressed the meeting. Clarence Foster of this place is the organist, and lively singing is the order. All the social religious services are well attended and prosperous. The church deeply regrets the removal from town of a dearly loved class-leader, Mr. R. W. Heald, and Mrs. Heald, who were such valuable helps to the church. They have always been alive to every interest of the church, and by words of comfort and deeds of kindness have endeared themselves to all. Their place will not easily be filled. Mr. Heald has been a class-leader since the beginning of the church here. The Sunday-school has added many volumes to its library during the past year. The superintendent, Geo. R. Ellis, has proved the right man for the position. Kelly chapter of the Epworth League has held its business meetings at the homes of its members during the past year; and the meetings have been made more enjoyable by following them with a social hour. W. H. Fletcher is president. A class in the study of "Christianity in Literature" has been formed within the past few weeks by the pastor, Rev. W. F. Geisler, and it meets in his study.

Woonsocket.—Spiritual work here is progressing under the untiring administration of the pastor, Rev. Lewis Bates Coddling. A number of accessions to the membership was made in January and another series of extra services is proposed for this month.

Providence, Trinity-Union Church.—It is currently reported that a special work of grace of great power resulted here from the series of meetings begun in January. Details are not at hand. Rev. A. J. Coultas has conducted the

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.

Purifies as well as beautifies the skin. No other cosmetic will do it.

Removes Tan, Pimples, Freckles, Moth Patches, Rash, and Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 30 years, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar names. Dr. L. A. Sayre, said to a lady of the hantou (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." For sale by all Druggists and Fancy Goods Dealers in the U. S., Canada, and Europe.

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Saved From Insanity.

Nerve and Blood Diseases the Curse of Modern Civilization.

DR. GREENE'S NERVURA

Blood and Nerve Remedy Is Life for the Blood and Strength for the Nerves.

"THE CENTURY'S GREATEST HEALTH-BUILDER."

Thousands of people are nervous, thousands upon thousands suffer from mental exhaustion, weak, shaky and irritable nerves, sleeplessness, gloomy depression of mind and exhaustion of nerve power.



They do not realize the dangerous gravity of their condition, nor the fearful results of neglect of these symptoms.

It is nerve and brain exhaustion, loss of nerve power and physical vigor which makes the brain tired, the arm nerveless, the limbs trembling, the muscles weak, and the whole body without strength, energy or ambition. It is the loss of nerve and vital power which is slowly but surely sapping the very life itself, and unless help is sought from the right source the end will be shattered nerves, insanity, paralysis or death.

Neglect alone is dangerous. Nature has provided, fresh from the bosom of the earth, the nerve strengthening, blood invigorating and health restoring Dr. Greene's Nervura blood and nerve remedy, which certainly and unfailingly cures these terrible nervous diseases, if taken in time.

Use this great and wonderful remedy, and the nervous, irritable, weak and trembling feelings will disappear; your sleep will be natural, calm, restful and you will wake mornings feeling strong and vigorous, instead of tired and exhausted; all gloomy depression and sense of anxiety and dread will fade from your mind; your nerves will become strong and steady as steel, your strength, energy and ambition will be restored, and perfect health take the place of weakness and debility.

Mrs. Janet Johnson, Roxbury Terrace, Boston, Mass., says:—

"For the benefit of the afflicted I deem it my duty to say that I was suffering from nervous prostration two years ago; was so weak and prostrate that I could not attend to my household duties; closed my house and gave up my home, as I was so restless I could not remain in one place. I could not sleep for weeks at a time, and insanity seemed sure to result. My case baffled the skill of several eminent physicians. At last, in despair, I resorted to Dr. Greene's Nervura, with wonderful effect. It produced good sleep in a few weeks, restored my appetite and strength, until I feel like a new person. I have recommended Dr. Greene's Nervura to many of my friends, who have also derived great benefit."

Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all forms of diseases, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential, and letters are answered in plain, sealed envelopes.

meetings, with a little help from neighboring pastors.

Providence, St. Paul's Church.—The pastor, Rev. J. A. L. Rich, D. D., has been enjoying a series of revival services, and the results are encouraging. Besides those received in January the following are reported in February: 1 adult baptized, 5 taken on probation, 3 into full connection. Dr. J. B. Southard was one of those taken in by letter. He is an elder, and is on the editorial staff of the *Evening Telegram*, Providence.

Providence, Washington Park Church.—The pastor, Rev. F. L. Streeter, and his bride recently took the wedding trip, proposed at the time of their marriage, among his friends in New York State. Bereavement in the family of Mr. Streeter, it is understood, delayed the trip until now. Before starting, the people of this church to the number of at least forty surprised the happy couple with some valuable evidences of regard. A silver water pitcher and an elegant clock were among the gifts. Mr. Streeter is closing his fifth year with every evidence of high regard.

Phenix.—The fourth quarterly conference gave the pastor, Rev. C. H. Smith, a unanimous invitation to return for the fifth year. Union services between the Baptist Church and this church resulted in profit to both.

Providence, Hope St. Church.—The pastor, Rev. R. C. Miller, reports that a strong revival spirit pervades his church, and several conversions have taken place. At present two lady evangelists are holding special services, but no

details are at hand. They recently closed a series of meetings in the Emmanuel (Pentecostal) Church, Providence.

Providence, Ashbury Church.—Several accessions have been made to this church of late that have added to the strength of the body. Mr. and Mrs. Purdy and their son David, of Williamantic, Conn., are among the new comers who have been heartily welcomed. The Ladies' Aid Society exceeded all former efforts in the December bazar in the net amount realized—over \$400. The church debt is in a fair way to be extinguished on or about June 1. The Epworth League room, which is also the ladies' parlor, has been thoroughly renewed, and a new carpet laid at an expense of about \$100. The Sunday-school library has had over \$100 worth of new books added. A new singing-book has been placed in the Sunday-school. Hereafter the seats in this church will be free and the current expenses will be paid by the weekly offerings. Almost enough has been pledged already to pay the current expenses for the coming year.

The Taunton Central League visited the Epworth League of this church on Wednesday evening, Feb. 7. About sixty-five were in the trolley party led by the president, Lewis L. Mitchell. Everett J. Horton, president of this League, did the honors gracefully, and was assisted by all the cabinet as a reception committee. The decorations and program were in charge of Mrs. Minnie Phillips Rich. Miss Marion L. Cooper had charge of the luncheon that was served. Rev. W. P. Buck, the pastor of Central Church, was also a member of the party

and added materially to the enjoyment of all. The address of welcome was given by Mr. Horton and responded to by Mr. Mitchell. The visitors returned with many expressions of pleasure.

East Providence.—The new church had a glorious dedication under the sympathetic leadership of Bishop Mallalieu and Dr. Bass. The only cloud was the illness of Rev. C. S. Davis, the pastor. It happened, however, that a consultation of his physicians was held on that very day, and the conclusion was reached that he had no chronic difficulty, but with proper rest and care would be restored to perfect health in a short time. This is coming rapidly true, for he was in the new edifice for the first time on Jan. 31, and conducted the prayer service. This will be good news to his friends everywhere in and out of the Conference. No description of this unique edifice will ever satisfy one like a thorough inspection of it right in use. There is no other church like it anywhere. No poet would be satisfied with it, for it is not a poem in architecture. It is a church for practical Christianity, and, so far as this writer's opinion may go, it meets all the requirements of a *working church*. There was something singularly appropriate in the sermon of Dr. Dick, whose climax was, "Let all the people work." Another very practical thing about this building is that the objections to the old edifice have been abundantly met; it is easy to find examples of failure in these respects in churches costing four times the cost of this. This has light, heat,

ventilation and plenty of room, and yet able to limit itself if large room is not demanded. They can seat here an audience of 400 or one of 1,000 with equal facility, every person being able to hear distinctly. Some would say they have been extravagant in heating and ventilating, but there can never be a cold room or a close one. The air changes completely every hour. The external appearance of the church is so different from the generally accepted ideas of church architecture that some people hesitate to approve it. If it had only been a square box with a spire above and Corinthian pillars in front, the most hideous things otherwise would have been overlooked. But this is not square, and instead of a relic of heathenism in front it has the colonial doorway and front, with the real cobbler pillars of ancient times. It has nothing to show anywhere that is not for instant use. From the parlor of the Epworth League on the top floor to the infant room where the hundreds of small children in the school find a cheerful room for their use, down to the large Sunday-school room and the auditorium, not to mention the perfect arrangements in the basement for the Ladies' Aid Society's dining-room and kitchen, the whole work reflects great credit on Architect Mason. The newspapers say that this is the largest Protestant congregation in town, with the largest Sunday-school—which, by the way, is in charge of Mr. Hazard; and now with this edifice and its eloquent pastor, it certainly has a bright future before it.

Providence Methodist Social Union.—The February meeting was held in Mathewson St. Church, Feb. 7. It was largely attended and was open to all the Methodist public. President Charles E. Hancock presided with dignity and grace. At the social hour the ladies of the Union provided a dainty collation. The elaborate banquet is served at only two of the four meetings. A number of persons were added to the membership. The musical program was unexceptionable. After a brief business session the formal order was taken up. This evening it was a debate by some of the brightest and wittiest members of the Union. The question debated was this: "Resolved, That the best interests of our Methodism demand the removal of the time limit of the pastorate." Rev. R. C. Grose, of Tabernacle Church, and Dr. Tarbell, superintendent of public schools, spoke on the affirmative; and Rev. G. W. Wilson, a member of Trinity-Union church, and Mr. Frank H. Maynard, of Mathewson St. Church, took the negative. No brief resume of the arguments would do justice to the brilliant debate which the large audience enjoyed. The carefully selected committee of judges of the weight of argument gave the decision to the affirmative.

Newport, First Church.—A year ago a committee was appointed to secure a collection of portraits of former pastors of this church, and recently at the fourth quarterly conference that committee reported that with the exception of six they had secured portraits of all the pastors, covering nearly a century of time, the church having been organized in 1804. A half-tone reproduction of the first pastor, Rev. Thomas Lyell, was secured from a half-tone in Zion's HERALD of the oil painting in possession of the Methodist Historical Society, Boston, Mass. The *Newport Journal and Daily News* generously devotes two columns to the chronology of the pastors and the notes of the committee. Four cuts are given—that of Dr. Talbot, pastor '57, '58, and editor of *Newport Daily News* '66-'67; of Lucius D. Davis, pastor '65-'66, and editor of *Newport Daily News* since '66; of Rev. D. P. Leavitt, pastor '71-'74, and editorial writer on *News* '71-'74. Rev. J. H. Allen has been pastor since 1896, and his cut is also given. Altogether the committee, Messrs. Thurston and Chase, have done a valuable piece of work well worthy of emulation by other churches.

Newport, Thames St. Church.—It is reported in a *Newport* paper that Rev. P. M. Vinton, the pastor, stated before the quarterly conference that he should ask to be assigned to another field of labor at the next session of the Annual Conference.

East Greenwich.—The pastor, Rev. F. W. Coleman, is superintendent of public schools. The Academy takes the place of a high school to the advantage of both town and Academy.

KARL.

Proper feeding is the secret of success with hand-fed infants and Mellin's Food is the secret of proper feeding.

Brockton and Vicinity

Brockton, Central.—Feb. 4, Dr. Kaufman received 3 from probation and 4 by certificate. All organizations of this church are unusually active and prosperous. The attendance upon all services and meetings has been larger during the past three months than at any previous period of Dr. Kaufman's pastorate; and, what has not occurred in many years, the treasurer reports that the receipts of the year will meet the expenses of the year. The spiritual interest is also much improved.

East Bridgewater.—Rev. N. B. Cook is closing a successful three years' pastorate. The local papers speak in the highest terms of Mr. Cook's work. Indeed, universal regret is expressed at his contemplated departure from the town. The fourth quarterly conference passed a series of resolutions highly complimenting the pastor and in warmest terms commending him and his unceasing efforts for the welfare of the church. The minister whom Bishop Mallalieu stations at East Bridgewater will find the church in fine condition for aggressive work. Feb. 4, 1 was baptized, and 2 have recently sought Christ.

Campello.—Feb. 4, Rev. H. B. Cady received 3 on probation and baptized 7. In the evening one asked for prayers. This church is enjoying a steady growth in all departments.

Stoughton.—Rev. S. M. Beale is doing faithful work and is much encouraged over the improved spiritual condition of the church. Six have recently been converted.

Brockton, Franklin Church.—Feb. 4, Rev. J. N. Patterson received 24 on probation and baptized 7. It was a good day.

Holbrook.—The 21st anniversary of the organization of the church was observed, Feb. 11.

THE VALUE OF CHARCOAL

Few People Know How Useful It is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



MINISTERS OF THE GOSPEL USE

OXYDONOR

AFTER SUNDAY'S EXHAUSTIVE WORK

Rev. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard St., writes Oct. 21, 1899: "For colds and Rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work it is simply invaluable."

Rev. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia, and I found it helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

Rev. R. H. TRAVIS, Ellenville, N. Y., writes, Oct. 31, 1899: "For Insomnia and Sciatica Oxydonor proves a speedy and complete relief."

Rev. T. J. O. CURRAN, Pastor St. George's Church, 76th St. and Drexel Ave., Chicago, writes, July 8, 1899: "I have used Oxydonor on myself for Catarrh, Grippe, Fatigue and Sleeplessness. I am positive, from what I know it has done for myself and others, that it will do everything Dr. Sanche claims for it."

VITAL ENERGY

Oxydonor supplies the vital energy which prompts and supports the highest physical effort and renders possible grand mental results.

Oxydonor, in short, is Life. It is a simple instrument, which compels the body to absorb large quantities of healing, health-giving Oxygen from the air through the lungs, membranes and skin, thus transforming disease into Health and Vigorous Life.

Oxydonor will keep a family in good health, and with ordinary care it lasts a lifetime and saves the ruinous costs of sickness. Full instructions with each one.

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Letters asking for further information will receive prompt reply.

CAUTION.—Beware of spurious imitations. Look closely for the inventor's name—"Dr. H. Sanche"—which is plainly stamped on the Genuine.

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Montreal, Quebec.

Rev. J. E. Densley delivered the sermon. Rev. W. J. Kelly is pastor. G. E. B.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The devotional exercises were conducted by Rev. Mr. Antrim of Colorado. The order of the day was an eloquent, interesting and lucid address by Rev. J. W. Hamilton, D. D. He threw light upon the recent troubles in Kentucky, showed clearly progress that had been made toward better citizenship in the South, and made a clear and encouraging statement in regard to the financial condition of the Freedmen's Aid and Southern Education Society. A rising vote of thanks was given Dr. Hamilton for his address.

Boston District

St. Mark's, Brookline.—At the fourth quarterly conference, held Feb. 12, Rev. A. B. Kendig, D. D., was unanimously invited to return for the next year. There have been many and unusual conditions of prosperity during the year at this critical church under the able leadership of Dr. Kendig.

City Point, South Boston.—At the fourth quarterly conference, the pastor, Rev. W. A. Thurston, having requested that his name should not be mentioned as a possible supply for next year, complimentary resolutions were unanimously adopted. During the month of January revival services were held in union with the South Baptist Church, the pastors preaching alternately. The services were largely attended, and the results were very satisfactory.

Bethany Church, Roslindale.—Early last fall special services were held for two weeks, and nearly the entire month of January was given to revival effort. Within the last two months 4 have been baptized, 14 received into full connection, and 17 on probation. The return of the pastor, Rev. A. H. Nazarian, for a fourth year is most earnestly desired by all.

Hopkinton.—The machinery of the church is running smoothly under the efficient management of the pastor, and it is the earnest desire of the people in as well as out of the church that Rev. W. M. Cassidy be returned another year. A former pastor said not long since: "Brother Cassidy has done wonders for this church." The first of a series of lectures and concerts began Jan. 29, and was largely attended and fully appreciated. This course is considered the finest ever presented. The ladies' Christmas sale netted a goodly sum. The Christmas concert was exceptionally good, and added interest is manifest in the Sunday-school. The ladies of the church are doing wonders under the able management of Mrs. Cassidy; it has been many years since this department of the church has been so ably generated. W.

Worcester, Grace.—During the week the special meetings have had the aid of Miss Ruth Long's voice. This gifted songstress has all the pleasing address of her famous uncle, the ex-Governor, and the sweetest of voices besides.

Trinity.—Pastor King is giving a series of discourses on the Devil. A Central New York Conference minister, Rev. J. H. Lamb, years ago undertook to write a history of the king of evil, but he gave it up. Apparently Dr. King has more determination. Recent Sunday-school data reveal better average attendance and collections than ever before in the history of the church. Several changes are contemplated in the make-up of the choir quartet. One thousand dollars are annually appropriated for church music. Miss Fannie Hair will, in April, enter upon her sixth year as organist and director.

Laurel St.—Miss Olive Pennell is assisting Pastor Paine in conducting extra meetings.

QUIS.

Cambridge District

Epworth, Cambridge.—Five adults were admitted to membership recently. There is a steady growth in interest and attendance, and the pastor, Rev. W. N. Mason, is keeping up faithfully every department of the work, while his pulpit ministrations are proving most acceptable.

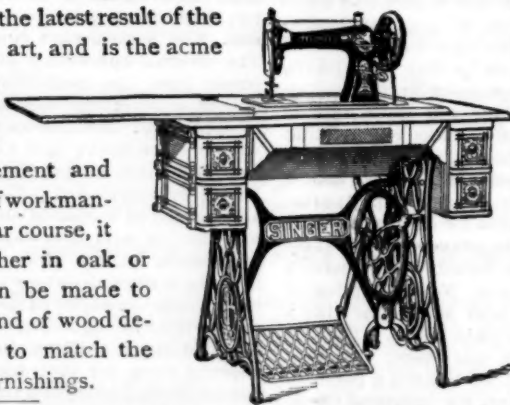
For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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This table is the latest result of the cabinetmaker's art, and is the acme of perfection in convenience, simple ingenuity of arrangement and thoroughness of workmanship. In regular course, it is supplied either in oak or walnut, but can be made to order in any kind of wood desired, finished to match the most ornate furnishings.



The machine is hinged, so that it can be folded down below the table against a bent-wood shield that fully protects the dress of the operator and the floor from all drippings of oil, lint, etc.

By this device the machine is thoroughly protected from dust, and the stand forms an ornamental and useful table that is fitting and appropriate to any home. The hinged extension leaf covering the machine when down is folded back when it is raised, thus making a table-top measuring 50 inches in length by 18 inches in width, affording ample room for the work.

THE SINGER MANUFACTURING CO.,

OPERATING THE LARGEST AND BEST ORGANIZED FACTORIES IN THE WORLD FOR THE MANUFACTURE OF SEWING-MACHINES.

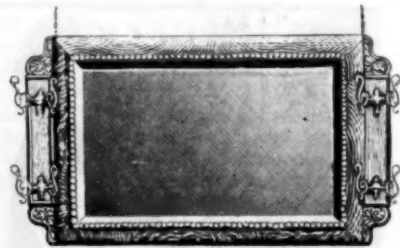
THE REASON FOR IT

There is no complicated mechanism back of a steam whistle, but it's no use to try to compete with it — in its line.

There is nothing complicated about a mirror, but no other thing can take its place. If you want to see yourself, you want a mirror, and it is simply a question where you can buy for the cheapest price.

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We undersell all other furniture houses on mirrors, because we use such immense quantities of plate glass that we can buy it under the general list price. We simply give you the benefit of this saving.



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Two other fast express trains daily; through Pullman service New York to Miami and all points on Florida East Coast, connecting with steamers for Nassau and Havana, also to Port Tampa and resorts on West Coast, connecting with steamers for Key West and Havana. Dining car service on all trains.

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C. M. BURT,
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CHURCH REGISTER

HERALD CALENDAR

New Bedford Dist. Min. Asso. at Pleasant St. Church, New Bedford, Feb. 19-20
Bangor Dist. Min. Asso. at Brownville, Feb. 19-21

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	Providence,	March 28,	Mallalieu
New England,	Fitchburg,	April 4,	Joyce
New York,	New York,	" 4,	Warren
New York East,	Danbury, Conn.,	" 4,	Hurst
New Hampshire,	Nashua,	" 11,	Andrews
Vermont,	Bellows Falls,	" 11,	Merrill
Maine,	Gardiner,	" 18,	Joyce
East Maine,	Belfast,	" 18,	Fowler
Troy,	Troy,	" 18,	Merrill

IMPORTANT NOTICE.—The Statistical Blanks for the New England Conference have been sent out for each charge. If any brother fails to receive his, another set can be procured by addressing Rev. Arthur Page Sharp, 16 Summit St., West Somerville.

BARNSTABLE COUNTY S. S. ASSOCIATION.—The annual meeting of the Barnstable County Sunday-school Association will be held at Sandwich, Thursday, Feb. 22. Through the efforts of the efficient secretary,

BEECHAM'S PILLS
Cure Sour Stomach,
Constipation, etc.
10 cents and 25 cents, at drug stores.

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WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for sealing 1 1/2 doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

BLUINE CO. Box 2, Concord Junction, Mass.

Mr. H. L. Chipman, reduced rates have been secured from Middleboro on the one side and Provincetown on the other. The program is a strong one. The State president, four State secretaries, and Dr. Dunning, editor of the *Congregationalist*, are among the speakers. Miss Hitchcock, daughter of Judge Hitchcock, will sing. The large attendance and enthusiasm of the convention of last year would indicate that this will be the largest and most enthusiastic gathering of Sunday-school workers ever held on Cape Cod.

To Be Prepared

For war is the surest way for this nation to maintain peace. That is the opinion of the wisest statesmen. It is equally true that to be prepared for spring is the best way to avoid the peculiar dangers of the season. This is a lesson multitudes are learning, and at this time, when the blood is sure to be loaded with impurities and to be weak and sluggish, the millions begin to take Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood, expels all disease germs, creates a good appetite, gives strength and energy and puts the whole system in a healthy condition, preventing pneumonia, fevers, and other dangerous diseases which are liable to attack a weakened system.

NOTICE.—Stanton Ave. M. E. Church, Dorchester. All-day pentecostal services, Feb. 22. Sessions at 10 a. m., 2 and 7 p. m. A meeting for prayer, conference and preaching. All interested, especially Methodist preachers, in seeking the pentecostal experience of purity and power, and in promoting the genuine truth of Scriptural holiness, are cordially invited. Take Norfolk St. line of cars from Franklin St. or from Grove Hall.

C. H. STACKPOLE, Pastor.

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

ALPHA MEETING.—School of Theology alumni, Hotel Bellevue, Monday, Feb. 19, at 12.30 p. m. Speaker, Rev. C. S. Stackpole, with topic, "God's Education of Man."

A. M. OSGOOD, Sec.

HOUSE WARMING.—The parsonage at Broadway, Lynn, is completed. The "house-warming" will occur Wednesday evening, Feb. 21. The parsonage will be open for visitors from 7 to 8 p. m., during which time a light collation will be served in the vestry. At 8 o'clock speeches and music in the auditorium. All friends of the church are welcome.

ARTHUR BONNER.

IF YOU FEEL IRRITABLE

Take Horsford's Acid Phosphate

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing the nerves.

W. F. M. S. — Framingham District Association W. F. M. S. will hold its quarterly meeting at South Framingham, Thursday, Feb. 22. Mrs. Badley, widow of the late Rev. Brenton H. Badley, one of our most successful India missionaries, will give an address at both the morning and afternoon sessions. Morning subject, "The Woman behind the Curtain;" afternoon subject, "The New Woman of the Orient." Mrs. Badley is a very attractive speaker, and understands her subject well, having spent many years in India. The ladies on this district are urged to avail themselves of this opportunity to hear her. Sessions at 10 and 2. Lunch furnished.

A. A. KNIGHTS, Sec.

Tell or Write Your Troubles.

Dr. Greene, the world's most successful specialist, the discoverer of the renowned Dr. Greene's Nervura, offers free consultation and advice to all. Such consultation can be secured by personal call upon the doctor at his office, 34 Temple Place, Boston, Mass., or by letter through the mail. No physician in the world has made such a record of curing disease as Dr. Greene, and the advice of this eminent specialist is at the free disposal of every ailing man or woman. Exhaustion, debility, nervous prostration and all chronic complaints yield to Dr. Greene's experience and skill. His advice has proved to many thousands the beginning of hope, and his many wonderful curative remedies the means of a certain cure. Dr. Greene will help you, and you should tell or write your troubles confidentially to him without delay. To know what to do to be cured is the most essential thing to the sick. Dr. Greene is rendering a great service to mankind in making it easy for every one who needs advice to secure free of charge the benefit of his experience and skill.

Fried Onions

Indirectly Caused the Death of the
World's Greatest General

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison; but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion; some stomachs lack pepsin, others are deficient in gastric juice, still others lack Hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

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Please mention this paper.

OBITUARIES

I feel the unutterable longing,
The hunger of the heart is mine;
I reach and grasp for hands in darkness,
My ear grows sharp for voice or sign.

O friend, no proof beyond this yearning,
This outstretch of our hearts, we need;
God will not mock the hope He giveth,
No love He prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

— Whittier.

Batchelder.—Mrs. Rosina C. Batchelder died in Dorchester, Mass., Dec. 15, 1899, aged 70 years, 8 months.

She was born in Winslow, Me., the State that has lent so many of its noble, stalwart sons and daughters to enrich every State in the Union. For the past few years she had lived in Dorchester, Mass., at the home of her only son, Mr. O. A. Foster. She was buried in Peabody, where she had lived in the years of her prime, and many friends of that place testified their love and respect by gathering in large numbers at the cemetery to look once more upon the face of her who had lived so long among them.

In 1865 she joined the Methodist Episcopal church in Peabody, by letter from Salem. At the time of her death she was a member of the Parkman St. Church, Dorchester. Her commanding figure, cheerful spirit, kindness of heart, boundless energy and remarkable efficiency combined to make her a highly appreciated and most useful woman in the church and community. She was the friend of every good cause. Especially were the pastors and their families indebted to her for kindly consideration. She was to them a true helper.

Three times she was widowed. She left an only son, previously mentioned. Two brothers were present at the funeral, of the well-known firm of Norcross Brothers, builders. "The memory of the just is blessed."

H. B. S.

Barber.—Ezra F. Barber, known to the many friends and visitors at Hedding Camp-ground, East Epping, N. H. (a part of his ancestral estate), passed to the home beyond from the home of the surviving daughter, Mrs. Fannie B. Poor, of Northwood, N. H., Jan. 8, 1900, aged 75 years and 8 days.

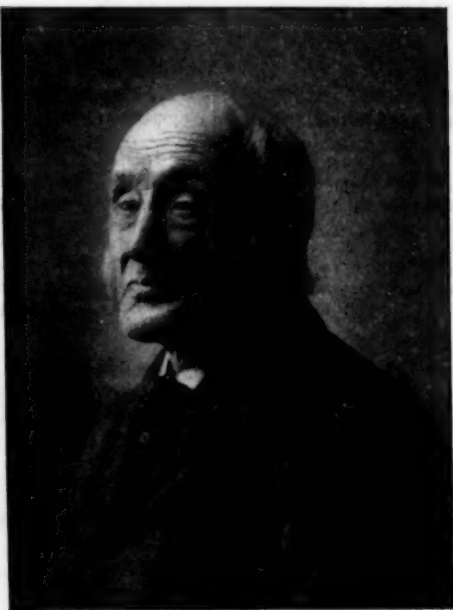
Born in Epping in the ancestral home, one of eleven children (four of whom survive him), he had an aptitude for study, using every opportunity for the gaining of knowledge, and teaching several terms of school in his young manhood. He early secured the position of justice of the peace, and held the office for more than forty years.

He was happily converted to God when yet a boy, and was received into full membership in the Methodist Episcopal Church at Epping, in May, 1838. He was actively identified with its interests until the day of his death, having held the offices of Sunday-school superintendent, class-leader, steward, and trustee, and manifesting a steadfast interest and devotion to the cause of Christ and His church for over sixty-two years. When in his prime it was his custom to be in his place not only on the Sabbath, but at the mid-week prayer-meeting, after the day's labor on the farm, often eating his supper while riding the distance of two and one half miles between his home and the church. For very many years he did not miss a Sabbath service. When storms or bad roads prevented many others, he walked to the place of worship if impossible to ride there.

He was a great reader and possessed an excellent memory. He was much interested in his-

tory, ancient and modern, and well versed in the knowledge of the world's doings from week to week, but was especially a student of the Bible. With concordance, commentaries, and other Bible helps, he often spent hours in the study of particular portions of the Word, and Scripture quotations were ever on his lips, being woven into the common talk and work of life.

He was married in 1853, and husband and wife walked together nearly forty-four years, she preceding him to the better land about three years ago. United in love to God, the earliest recollections of their children were of Christian worship and teaching in the home. The daughter now left says that, as a very little child, she sat by her father's side during family devotions and read with him from the same Bible, the father being the patient and loving teacher. She desires to give public testimony to the ever pre-



EZRA F. BARBER.

vious counsels of father and mother, feeling that she cannot estimate the good and the blessings which have come to her life from theirs.

He was a lifelong subscriber and reader of ZION'S HERALD.

He was ever anxious for the salvation of souls, and during the last months of his life was especially burdened for several friends, that they might become happy, rejoicing Christians. During his last sickness he often quoted passages of Scripture, verses of hymns, and offered prayer, even in great feebleness of body and when the mind was clouded, showing how firmly these things were implanted within. Among these Scripture passages was Psalm 68: 6-7.

Servant of God, well done! Now thou knowest the meaning of the hymn so oft on thy tongue—"Forever with the Lord!"

The burial service, conducted by his pastor, was held in the Methodist Episcopal Church at Epping, Jan. 11. From the house of the Lord for which he had prayed and labored, his remains were carried and interred in the family lot, near the camp-ground which he loved so well.

D. W. DOWNS.

Mace.—Nancy B. Mace died at the home of her daughter, in Brunswick, Maine, Dec. 21, 1899, after a very brief illness. She was born in New Sharon, Me., in March, 1831, her maiden name being Gordon.

She married John A. Mace, of Readfield, and soon after moved to Portland, where they lived until 1871, when they went to Belfast. Mr. Mace was conductor on the Belfast branch of the Maine Central Railroad from that time until his death, in December, 1893. Since his death Mrs. Mace has lived with her daughter, Mrs. F. H. Stephenson, in Brunswick.

Both Mrs. Mace and her husband were members of and active workers in the Methodist Episcopal Church at Belfast, and were recognized by all who knew them as true Christians whose lives corresponded with their professions. She was a loving and dutiful mother, a valued friend and counselor, and an obliging neighbor.

She leaves one son, John A. Mace, of Portland, who, like his father, is a Maine Central conductor, two daughters—Mrs. Angella Stephenson,

of Brunswick, and Mrs. Ida Morrison, of Belfast—and four grandchildren, one of whom, William H. Mace, has been to her as a son, having known no other home but hers, as his mother died when he was ten days old. One sister and two brothers survive her—Mrs. Elvira Durgin, of Stetson, Edward Gordon, of Kenduskeag, and Isaac Gordon, of Hampden.

Prayers were offered at the home in Brunswick by Rev. G. D. Holmes, pastor of the M. E. Church of that place, after which the remains were taken to Belfast, where funeral services were conducted at the home of Mrs. Morrison on Sunday afternoon, Rev. G. E. Edgett officiating. The floral offerings were many and very beautiful, and included a large basket from the Methodist Church, a cross, crescent, pillow, sickle and sheaf from members of the family, and many other offerings. The interment was in Grove Cemetery.

Emmons.—Emily Elair Emmons was born in Phippsburg, Maine, Nov. 26, 1818 and died in Lewiston, Maine, Jan. 4, 1900, at the ripe age of 81 years, 1 month, and 8 days.

She was married to William G. Emmons, Jan. 27, 1843, making a wedded life of nearly fifty-seven years. Three of their four children have passed over the river. Her husband, who is in his eighty-second year, one daughter, the wife of Dr. Geo. P. Emmons, of Lewiston, two grandchildren and two aged sisters, with a friend in every acquaintance, are mourners.

Mrs. Emmons was converted at about the age of sixteen years, so that she has lived a Christian for sixty-five years. Space in ZION'S HERALD would not be allowed for the good things that could be said of this mother in Israel. Every pastor of Park St. Church, of which she was a beloved member for many years, can testify to the noble Christian character of this elect lady. She was faithful and true to her pastor and kept the letter and spirit of a disciple of Christ. It is said of her that she never in all her Christian life changed her course from the beginning to the end. In her long life of service for Christ she never swerved to the right or left, but went steadily onward, through sunshine and shadow, prosperity or adversity. Outside of her home her interest centered in

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They can be cured even in the worst stages without pain, loss of blood or detention from business. And the remedy which will do it surely and completely is the Pyramid Pile Cure.

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The Pyramid Pile Cure cures all forms of piles thoroughly and permanently.

A great many pile remedies contain cocaine, morphine and similar dangerous drugs to quiet the pain and make the patient believe he is getting well, but their action is temporary and it requires no argument to show the danger of using such remedies.

The Pyramid Pile Cure contains no cocaine, narcotic, nor any poisonous drug whatever, and it is so far ahead of any other pile remedy for safety and efficiency as not to be mentioned in the same class.

Any sufferer from piles who will write the Pyramid Drug Co., of Marshall, Mich., may receive a valuable little book on the nature and cure of piles, sent free by mail.

Or better yet, ask any druggist in the United States what is the safest and surest pile cure and he will say the Pyramid.

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her church. She and her devoted husband—devoted to the interests of the church as they were to each other—were never absent from prayer and class-meeting when it was possible for them to be there. Mrs. Emmons had no place in her heart for the pleasures of the world. Not only was her heart given to God, but her hands, her feet, her lips—her entire life. No one knew her but to love her. She was true to her God from the first to the last of her Christian life. In constancy, loyalty and devotion to her Saviour and the church none surpassed her. When weather and traveling would prevent many a younger person from attending prayer-meeting, Mrs. Emmons and her husband would be there. She was very much interested in all departments of church work, and attended all services as long as her health permitted. Her last visit to the house of God was the first Sunday in October preceding her death in January. She was a teacher in the Sunday-school for many years, and only ceased this work when she could not attend church. A month before she died, she remembered the Sunday-school by sending in her last birthday money, which is a custom in the school. She was interested in the Ladies' Society, the W. F. M. S. and W. H. M. S., and was, at the time of her death, and had been many years, treasurer of the two first.

Mrs. Emmons was a true, loving and sympathetic wife and mother. Nothing was left undone to make her home a haven of rest. A family altar for fifty-seven years is no common event. She addressed God in such simple and endearing language that the listener would instantly recognize her relation as a child to her Heavenly Father. Prayer in her home and her church brought them very near together, so that they were inseparable. Truly a godly woman has fallen! Our loss is her great gain.

Her funeral was held, on Jan. 7, in the church where she had worshiped for many years. The very large congregation, falling tears and beautiful flowers testified to the high esteem in which she was held. Her pastor officiated, taking for his text, "She hath done what she could." A large company followed her remains to the cemetery, where the body will rest in hope by the side of loved ones.

We bespeak the prayers of the church for her husband and family. Our church as a body mourns its loss, but rejoices with her for the crown of righteousness which she has obtained. For her "to live was Christ; to die is gain."

C. A. SOUTHARD.

Hall.—Mrs. Nancy Hall, who for more than sixty years was a faithful, consistent Christian and member of the Methodist Episcopal Church, was born April 13, 1813, and died Dec. 31, 1899, at the home of her granddaughter, wife of Rev. Geo. H. Sisson, pastor of the M. E. Church at Waterbury Centre, Vt., with whom the deceased had made her home during the last four years of her life, and who kindly administered to the needs of the grandparent in her last sickness.

Mrs. Hall was one whose life was marked by deep spirituality, and who had many trials, having lived to bury her husband and seven children; but under it all she found the grace of God sufficient, and when, in the last hours of her life, she was asked by one of the family if she did not feel that it would be but a little while before she would go home and see her children, she replied, "Yes; and the best of it is I shall see Jesus." At the time of her death Mrs. Hall was a member of the Methodist Episcopal Church in Ludlow, Vt. The last hours of her life were like the setting of the sun of a clear day, to await the resurrection morning of the just.

It had been her custom during the last years of her life to read the New Testament and Psalms through once a year. When taken ill with pneumonia (which did its work in a short time), she had almost finished the New Testament, and the last three chapters were read to her by her great-grandchildren the day before her death. Thus, as the old year closed its record, another life on earth went out, yet to live in the memory of those left behind. She always made friends with those whom she met in life, and heaven will be a little richer for having known her on earth.

The funeral services were held at the parson-

age home, Jan. 2, Rev. O. L. Barnard, of Stowe, officiating. The day following the remains were taken to Windsor, Vt., for burial by the side of her husband. O. L. B.

Andrews.—Mrs. Elizabeth Slade Andrews was born in Dighton, Mass., May 1, 1841, and died, Jan. 23, 1900, aged 58 years, 8 months, 23 days.

Mrs. Andrews has always resided in Dighton. In 1869 she united with the Methodist Episcopal Church on probation under the first pastorate of Rev. S. O. Benton, and was afterwards received in full connection. At her funeral Dr. Benton referred very touching to the immediate cause of the conversion of both Mr. and Mrs. Andrews. Two beautiful children were taken from them, and the stricken parents found need of higher help than earth afforded. Since then both have been faithful to the church. Mrs. Andrews, active in all the church work, was also especially interested in, and an efficient member of, the Woman's Christian Temperance Union.

She leaves a husband and four children to mourn their loss, and will be greatly missed by the church and a wide circle of friends.

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A Monumental Character

COL. RICHARD W. THOMPSON, the oldest and best known layman of distinction in our church, died at Terre Haute, Ind., Feb. 8. He was born in Culpepper County, Va., Jan. 9, 1809, and was, therefore, 91 years old. Admitted to the bar in Indiana in 1834, he immediately drifted into political life, and in 1834 to 1838 served in the Indiana Legislature, two years each in the lower and upper houses. He was a part of the time president *pro tem* of the Senate. He was a presidential elector on the Harrison ticket in 1840, and again on the Republican ticket in 1864. He was in Congress in 1841-3, and again in 1847-9. He declined appointment by President Taylor to the Austrian mission; by President Fillmore to the recordership of the land office; and by President Lincoln to a place on the bench of the Court of Claims. He was a delegate to the Republican National Conventions of 1868 and 1876, and he was a State Judge in Indiana in 1867-9. In 1877 Mr. Thompson became a member of the cabinet of Rutherford B. Hayes, resigning his portfolio as Secretary of the Navy in 1881 to become chairman of the American committee of the Panama Canal Company. For his services in this place he received \$25,000 a year, which was reduced to \$15,000 in the last two years of the six which comprised his service.

In the closing years of his life he was the most remarkable political character of the country. He had known personally every President of the United States except Washington. He had been on terms of intimacy with very many of them. Trotted on the knee of James Madison, given a first lesson in politics by Andrew Jackson, the intimate friend of John Quincy Adams and of Martin Van Buren, one of the men who did the most to elect William Henry Harrison, and one of Lincoln's active supporters, he had reminiscences of a kind unusually interesting. He could boast for his life, however, not merely acquaintance with great statesmen and politicians, but great work of his own in these characters. In the last years of his life he was the only living man who might be said to form a connecting link with the days of Webster, Clay and Calhoun. He served in the House of Representatives with John Quincy Adams, and was one of the first to reach his side when "the old man eloquent" fell dead in the hall. He saw Lafayette several times, on his revisiting America in 1824-5; his father had known him in the Revolution, and Richard recalled a touching meeting at his father's house between the Marquis and a Revolutionary soldier named Foster, who had caught Lafayette as he fell from his horse at the battle of Brandywine, and had carried him to a surgeon, thereby saving his life. "When they met at our house," Mr. Thompson would say, "the General wept like a child, and the two remained clasped in each other's arms for a long time."

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attention to the comprehensive span of his life in saying: "How very brief, after all, is the history of this republic, great as it is in expanse, in numbers and prosperity, is brought to mind when a single life is seen to have spanned nearly the whole of it."



COL. RICHARD W. THOMPSON.

Such a living link with the past was snapped by the death of Richard W. Thompson of Indiana, who had obtained the great age of ninety-one, and who for more than half a century had been prominent in public life. He was active in law and politics at an age when most men are but making a beginning in either, and he was a cabinet officer and an active lawyer at an age when most men are not only content, but anxious to enter into retirement."

The fact that his advice was sought by Taylor, Lincoln and Hayes indicates that it was highly valued by men who were first-class judges of administrative qualifications. He outlived not only the political associates of his youth, but those of his prime, for he was one of the prominently mentioned political speakers of sixty years ago. He was a voluminous writer. He had written many political platforms in his day, having a genius for phrasing; he had also written a "History of the Tariff," published at Chicago in 1888; a book on "The Papacy and the Civil Power" — for he had opinions in that direction, regarding the Pope's influence as against governments — in 1876; and a volume of Reminiscences. He was for many years an honored and useful member of the Methodist Episcopal Church, a trustee and promoter of several of our educational institutions, and a member of General Conferences.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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